

THE DOCTRINE OF SUPERIORITY, and of Subiection, contained in the first Commandement of the holy Law of Almighty God.

WHICH IS THE FOUNDAMENTALL ground, both of all Christian Subiection, and also of like Christian Government, as well in Church, and Common-wealth, as in every Schoole and private Familie.

A PRETIOUS MEMORIAL OF the substance of manie godly Sermons, preached by the learned and faithfull servant of God, Mr. ROBERT PRICKE, Minister of the word, at Denham in Suffolke.

The memoriall of the righteous shall be blessed.
Prov. 10. 7.

Though he fall he shall not be cast off, for the Lord putteth under his hand. Psal. 37. 37. 24.

LONDON,

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L. J. J. d.

THE INSCRIPTION
DEDICATORIE.

To the right worshipfull
 { S. Ed. Leake }
 { S. Ro. Leake } knights.
 { S. Ro. Quarles }

And to the worshipfull
 { M. Rodes, } And the po-
 { M. Gourny, } stericie of
 { M. Castill, } them all.
 { M. Steward }



Now to the people of
 the Church of God
 in Denham. For a
 memoriall of the
 pietie and love of
 Maister Robert
 Pricke, their verie
 faithfull and deare Pastor, a most carefull
 and vigilant Watch-man over their
 soules: and for a remembrance of the holy
 instructions

Instructions.

instructions which hee gave them, while
he executed his holy Ministerie among
them: Robert Allen, their heartie wel-
willer, & a bounde friend vnto them all,
bath (according to the mind & will of the
same their late deceased good Pastor, by
the best diligence and meanes, and with
the best speede he could attaine vnto) de-
dicated this small portion of his many and
great labours, to them, and to the neigh-
bour Churches of God, both Ministers
and People, to their benefite, but chiefly to
the honour and praise of God in Christ
Iesus: craving to that end, the most gra-
tious blessing of his holy spirit
upon the same.

Amen.

Yours in the Lord:

R. A.



TO THE CHRISTI-
an and wel-disposed Rea-
der, *S. Egerton* wisheth
grace,mercie, and peace,
from God the Father,
and from our Lord
Iesus Christ.



He varietie and
vanitie of idle
Phamphlettes,
which the loue
of gaine or glo-
rie, for the most
part begetteth,
& the Presse daily bringeth forth
in our English tongue : made
mee the more willing to further
the printing of this explanation
of the first Commandement. For

A 4

though

To the Christian Reader.

though the most part delight to
read the vnfauorie inuentions of
mens braines, and that such also
as desire to reade good bookes,
haue such plentie before them,
that they are doubtful, for want
of good direction, which they
should pitch vpon: yet I thought
with my selfe, that the rare & sin-
gular piety of this Author, a holy
man, and most faithfull Minister,
powerful in prayer, and diligent
in preaching to his flocke manie
yeares together, with the perspi-
cuitie of the order, and the choise-
nesse of the matter, might the ra-
ther by my testimonie, stir vp the
minds of Godly Christians, to
reade this Treatise, though being
otherwise streighted of time, or
distracted in their choise, they
might perhaps neglect the rea-
ding of so fruitfull a Treatise vpo
this

To the Christian Reader.

this Commandement, as hath
not hitherto (so farre as I can
learne) beene printed and publi-
shed in our mother tongue.

Sundry learned and godly men
have laboured verie fruitfully, in
opening the sence, and laying
forth the duties of euerie Com-
mandement, and more particu-
larly of the 4. wherein the practise
both of the duties of *Pietre*, set
downe in the first Table, & of the
duties of *Mercie*, set downe in
the second Table, is required at
our handes, to be performed vp-
on a set day, and in a more so-
lemne and serious manner: but
none to my knowledge, hath
published any leuerall Treatise
vpon the fifth Commaundement,
which beeing truly vnderstood,
vnfeinedly beleeued, & faithfull-
ly practised, wil direct a christian
in

To the Christian Reader.

in a holy practise of all the duties
of *Mercie & Love*, which he
is to performe, either to himselfe
or to any other. For whosoever
doth walke carefully in the obe-
dience of this Commandement,
maintaining that honour which
is due to himselfe, and euerie o-
ther man, in respect of their dif-
ferent & several yeares, gifts, and
qualities, callings and degrees, in
the familie, Church, and Com-
mon-wealth: hee cannot easilie
be carried to exercise any crueltie
against himselfe, or any other cō-
trarie to the sixt Commaunde-
ment: or to defile either his own
bodie, or his neighbours, against
the seueneth Commaundement:
or to deale vniustly, or vnfaith-
fully about his owne, or other
mens goods, credit, and reputa-
tion, contrarie to the eight and
ninth

To the Christian Reader.

ninth Commandements: yea, or to
giue place to the least spice of re-
pining, discontentment, or wan-
dering motion, forbidden in the
last Commandement of the law
of God.

There was neuer any disorder and outrage, in any family, Church, or Common-wealth, from the beginning of the world to this day, neither can be: but it proceeded from the breach of the 3. Commandemēt. For how is it possible that there should be any disorder in the family, if the wife honour her husband as she ought, & he her? if children giue due honour to their parents, and they also deale honourably with them? if seruants do honour their Maisters as they ought, and they their seruāts? and if children and seruants do mutually respect and
honour

To the Christian Reader.

honour one the other as becometh them?

Could any trouble and confusion arise in Churches & congregations, if the people would remember such as haue the oversight of them, and do declare vnto them the word of God, and in giuing honour vnto them would submit themselves, because they watch for their soules, for which they must giue an account before the chiefe Shepherd? And on the other side, if the Pastors and Elders would feede the flocke of God which depēdeth vpon them, caring for it not by constraint but willingly? &c.

Is it possible, that euer any treason, sedition or disloyaltie could breake forth in citties or kingdoms, if people would honour their Princes, and euery soule be
subiect

To the Christian Reader:

subject to the higher powers, being obedient and readie to euery good worke? and if Magistrates in their places would gouerne their Subjects as deare children?

Finally, if euery one that is an inferiour anie manner of way, would carrie the affection of a dutifull child to his Superiour: and euery Superiour, the affection of a wise and tender Parent to his inferiour, according to the plaine scope, and mai[n]e drift of this commaundement?

But what should I need to demonstrate the truth of this point in many particulars? Search the Scriptures, turne ouer al humane stories, call to minde what thou hast seene and obserued in thine owne time, in the family, congregation, or any corporatiō where of thou art or hast beene a member:

To the Christian Reader.

ber: and thou shalt evidently perceiue that the troubles and offences which haue broken out in them, haue alwaies proceeded & sprung from this bitter roote, I meane from the disobedience & breach of the 5. Commandemēt. In which respect it is said, that this is the onely commandement of all the tenne, that hath a peculiar promise of a long and comfortable life, yea, and the onely Commandemēt of all the sixe of the second Table, that hath any promise at all annexed vnto it.

O therefore, that there were in men, professing that they will heare and do the will of God, the like heart to feare him, & to keep all (and among all of the second Table, specially this his cōmaundement) alwaies, that it might go well with them, and with their children

To the Christian Reader.

children for ever.

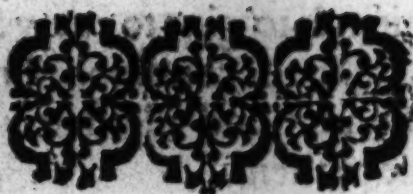
But to conclude, seeing God by his good providence hath stirred vp this vigilant Pastor & holy man of God, while he yet liued, to take such paines in writing this Explanation which he had often gone ouer in his publicke Ministerie : neglect not, I pray thee, the reading of such a sound & fruitfull Treatise, which will teach thee to retaine and encrease thine owne honour and dignitie, & to giue to euery sexe, age, calling & condition of men, the honour and dignitie which is due to them.

Now, the Lord giue a gracious blessing hereunto, & to all other thy holy exercises, and meditations: euen for his onely begotten Sonnes sake Christ Iesus, our onely Mediator and Aduocate, who
together

To the Christian Reader.

**together with the Father and the
holy Ghost, be blessed
and praised for e-
uermore.**

S. Egerton.





THE DOCTRINE
of Superioritie and Sub-
jection : contained in the
first Commandments
of Almighty
God.



WE haue by the
grace of God pas-
sed through the
first Table of the
Comandements
of God, and now
are wee come to
the second Table.

*Q. What speciall difference doe you see
betweene the one and the other ?*

Ans. In the first Table, the Lord as
a most wise and holy Housholder,
and Lord of his Church, doth first
of all prouide for all duties concer-
ning himselfe.

The special
difference
betweene
the two Ta-
bles of the
law of God.

B

In

Who are to
be accounted
Superiors.

The Doctrine of Superioritie

In the second, hee doth prescribe what duties his people are to performe one towards another: Wherein appeareth his singular wisdom and goodnesse, in that he is not content alone to haue a care of his owne glorie: but also taketh order for the welfare and good estate of his people.

Q. How many sortes of duties are contained in the second Table?

Two sortes of duties contained in the 2. Table of the law of God.

A. Two: Namely, speciall duties, pertaining to some speciall persons; And generall, which all men in generall are to performe one towards another.

Q. Where are the speciall duties contained?

A. In the fift Commandement.

Q. What are the words?

A. Honour thy father and thy mother, that they may prolong thy dayes in the land which the Lord thy God giueth thee.

Two things to be obserued in the 5. commandement, 1. The Precept.

Q. How many things doe you obserue therein?

A. Two. First of all, the precept

and of Subiection.

cept it selfe.

Secondly, A reason adioyned to perswade to the practise thereof.

Q. Why is this Commandement placed foremost in the second Table, and hath a promise, which the rest of the Commandements contained therein haue not?

A. To shew the excellencie and necessitie thereof.

Q. By what reasons may we further bee perswaded of this?

A. First of all, it doth in certaine inferior persons, traine men vp as it were in a certaine inferior Schoole, to rise vp to the knowledge of the soueraigne Lord, and to giue vnto him the reuerence and honour due to his diuine Maiestie:

Secondly, it vpholdeth, and continueth all those estates, degrees, and orders, whereby the societie, or fellowship of man, is as it were, by certaine ioynts and sinewes, ioyned and knit together, and without which it would by a certaine pernicious confusion, be cleane dissolued, and vterly perish.

B 2

Thirdly,

Who are to be accounted Superiours.

2. A reason.

Two things shew the dignitie of this commandement.

1. Because it hath the first place in the 2. Table.

2. Because it hath a promise annexed vnto it; The dignitie of the 5. commandement, may be further discerned by 3. reasons.

The first reason.

The second reason.

Who are to
be accounted
Superiours.

The Doctrine of Superioritie

The third
reason.

Thirdly, if the duties of this Com-
maundement bee not performed,
the generall duties of the other
Commaundementes must needes
faile: For he that will not performe
a dutie toward him to whom hee is
bound by a cartaine straight, and
peculiar band: much lesse will hee
perform duties to them that are fur-
ther remooued.

*Q. In what words is the Precept con-
tained?*

The words
of the pre-
cept.

*A. In these: Honour thy Father, and
thy Mother.*

Two things
to be no-
ted in the
precept.

*Q. How manie things are wee to note
herein?*

*A. Two: First of all, certaine persons:
Secondly, the thing due to those
persons.*

1. Person.

Q. Which are the persons?

2. Things
due vnto
them.

A. Father and Mother.

All superiours
are compre-

*Q. What meane you by Father & Mo-
ther?*

hended vn-
der the titles
of Father
and Mother.

*A. They are to speake properly, on-
ly those which God in his singular
wisdom doeth vse as instru-
ments and meanes to giue men*

3. Naturall
parents.

life

and of Subiection.

Who are to
be accounted
Superiours.

life and being in this world: for who is so ignorant which knoweth not that the Father begetteth, and the Mother conceiveth, and bringeth forth?

Q. Why are these two ioyned together, in regard of honour and dutie?

A. First, because they meete together in the worke of procreation.

The mother
is copartner
with the fa-
ther, in ho-
nour, for
two causes.

Secondly, to preuent and meete with the corruption and partialitie of children, who otherwise would either contemne the Mother, and yeeld all honour and dutie to the Father, by reason of his principallitie: or els because the Mother doth beare them, nourish them, and is most tenderly affected toward them, would be wholly addicted vnto her, excluding and making no account of the Father.

Q. How may it appeare that this is the reason?

A. By many cleare places of the worde, as, *Leuit. 19. 3. Prou. 13. 12. and chap. 10. vers. 1. Ephes. 6. 1, 2. Col. 3. 10.*

Who are to
be accounted
Superiours.

The Doctrine of Superioritie

Q. Are no other persons contained under these?

A. Yes, all such as are in stead of Parents, not onely in regard of superioritie, but also for that they are to provide for the good, and benefite of their inferiours, both in soule and bodie. For so wise and mercifull is the Lord, that as hee hath appoynted naturall Parents to begette and bring forth children, and thereby to giue them simplic a beeing in this life: so hath hee ordayned other persons (as it were Parents) to tender and giue them a well and happy being.

2. Kings &
all ciuill magistrates vnder them.

3. Ministers of the word.

4. Household-ers.

5. Schoole-maisters.

6. They that excell in any vertue.

7. They that exceed other in age.

Q. Who are those persons which you meane?

A. Kings, Princes, and Magistrates, Ministers of the worde of GOD, Household-ers, Schoole-maisters, and Teachers.

Those that are indued with any excellent grace and gift aboue others.

Lastly, the aged and gray-headed.

Q. How

and of Subiection.

Who are to
be accounted
Superiours.

Q. How can you prooue that these
are contained vnder the titles of Pa-
rents?

That all Su-

A. First, for that as in all the rest of
the Commandements vnder one
generall, are contained all speciall
things of the same nature, so it is in
this Commandement.

periors are
to be com-
prehended
vnder the
title of Fa-
ther & mo-
ther, it is
proued by
3. reasons.

Secondly, if these persons be not
heere vnderstood, they are contay-
ned properly in no Commande-
ment: which were a great defect
and disgrace to the perfection of the
Lawe.

The first
reason.

The second
reason.

The third
reason.

Thirdly, these persons are tear-
med by the name of *Father*, and
Mother, in diuerse places of the ho-
lie Scripture: as *Kinges*, *Queenes*,
and *Magistrates*, are called by the
name of *Nursing Fathers*, and *Nur-
ses*. *Isai. Chap. 49. ver. 22.* In re-
garde heereof, some of the Hea-
then called their *Kinges* *Abime-
lech*, which signifieth, *My Father
the King*.

Ministers of the word of God,
are called by the name of *Fathers*.

Why Superiours are called Father and Mother.

The doctrine of Superioritie

2. Cor. Chap. 4. ver. 15. 2. King: Chap. 13. ver. 14.

Maisters are so called. 2. King. 5. 15 & Chap. 2. ver. 12.

Q. Why is the name of Father and Mother giuen to Superiors?

The titles of Father and Mother are giuen to all Superiours, to allure all inferioriours to giue al meet and conuenient honour vnto them: Of the which also there are many causes.

A. To drawe and allure men to the willing obedience and practise of this Commaundement: and that not without cause. For first, as we are vntoward by nature to the practise of any Commaundement, so especially of this; because it so greatly importeth the glory of God, and the benefit of man.

Againe, the crooked heart of man will hardly stoope vnto superioritie.

First, by reason of a certaine naturall pride whereby all men do desire to be aloft and vnder none other.

Secondly, for that Superiors in this corrupt and miserable world do oftentimes abuse their authoritie to the hurt of others: therefore to subdue men to the ordinance of God, he hath set vpon all Superiors the sweet and amiable name of Father and Mother.

and of Subiection.

Mother.

Q. We haue spoken of the Persons the first thing noted in the Precept : what is the thing due to those Persons?

A. Honour, Vnder which are contained all meanes and effects whereby the preheminance of the Superiours is acknowledged, vpheld, and graced:

Honour is due to al Superiours, and the reasons why it is so.

What is meant by Honour in the generall signification of it.

Q. What reason or equitie is there that this should be yeelded vnto Superiors?

A. First of all, for that manie, and the same very excellent benefites and commodities, do flowe and proceed from them, as from some plentifull fountaine, vnto their inferiors.

Honour is due to al Superiours for 2. reasons.

Secondly, the Lord hath set and as it were ingrauen vpon them, liuely markes and resemblances of his owne Maiestie.

Q. How is that?

A. In Kings, Princes & Magistrates, appeareth not only the greatnes and soueraigne authoritie of God, but also that he is the high and supreme Iudge of the world.

An illustration of the 2. reasons. Kings and Interiour Magistrats.

In Ministers of the word, is shadowed the word.

Ministers of the word.

Honour is
due to all
Superiours;
and the rea-
sons why it
is so.
Houshol-
ders.

Husbands.

Artizans.

Aged per-
sons: all re-
semble the
diuine Ma-
iestic of
God.

The doctrine of Superiortie

wed out, that God is the originall
teacher & instructor of his Church.

In Housholders, that he is the great
Lord and Maister that prouideth for
the welfare and benefite of all crea-
tures.

In Husbands, that he hath ioyned
to himselfe, and as it were married in
a speciall couenant of mercie and
compassion, al the faithfull and elect
ones; so that he is the head and hus-
band of his people.

In those that are able to instruct
others in *Artes, Learning & Sciences*,
it is euident that God is the foun-
taine, not only of wisdom, but also
of euery other excellent and necessa-
rie grace.

In the *Aged and Gray-headed*, we may
descrie the eternitie of God, whereby
we may gather, that Superiors by
certaine sparkes of glory which they
haue receiued from the Lord, doe
shine as it were bright starres, in the
middest of mankind.

Q. What is the effect thereof?

A. That inferiours doe depend vpon
them, as vpon those that are to
guide

and of Subiection.

guide them, and to provide for their welfare. By which meanes the societie of man is upheld in a comely and profitable order.

Honour
due to all
Superiours:
and the rea-
son why it is
so.

Q. Let vs now come from the words of the Precept to the generall reason, which is annexed to it, to perswade to the performance and practise of all the duties contained in the Precept: what are the words of the reason?

A. That they may prolong thy daies in the Land which the Lord thy God giueth thee.

The Lord
perswadeth
to the obe-
dience

Q. How can it be truly said, that Parents doe prolong the life of the child, seeing that life, much more long life, is the gift of God?

of this
Com, by the
great bene-
fit which
commeth
by it.

A. They may be said to prolong the obedient child his life three waies.

Parents pro-
long the
liues of their
children, 3.
waies.

First of all, in bringing them vp in pietie and godlines, which hath the promises of this life and of the life to come,

Secondly, in praying for, and blessing, that is, wishing all good vnto the child that is dutifull vnto them: according to the example of the auncient

Honour
due to all
Superiours;
and the rea-
son why it is
to.

The doctrine of Superioritie

auncient Fathers and seruants of
God.

Thirdly, the Parents being de-
cked, and as it were crowned with the
dutifulnes of a godly and holy
childe : they are occasions to moue
the Lord to remember the child, and
to bestowe vpon him the blessing
promised in this first Commaunde-
ment.

Q. It seemeth that the reason is not ve-
ry strong and forcible, seeing it is groun-
ded vpon the promise of a thing which
seemeth euery way so miserable. For na-
turall life it selfe; much more the conti-
nuance thereof, is fraught with manifold
miseries and calamities, and therefore it
is doubtfull whether it should be refused
or desired?

Three rea-
sons to
proue long
life to be a
singular
great bene-
fit.

What say you hereunto?

The. 1. rea-
son.

A. Long life (take it at the worst) is a
singular treasure: for why? it is a mean
or occasion of many excellent blef-
sings: As first, men thereby do know,
vnderstand and enioy the manifold
workes and graces of God, to their
great comfort & admiration, which
they

and of Subiection:

they who do die vntimely doe want.

Secondly, thereby they may in v-
sing good meanes, make themselues
fit for eternall life.

Lastly, they may more plentifully
serue and glorifie God, in this long
extent of time, then they can which
are cut off in their tender yeares: In
regard whereof the holy seruants of
God which otherwise feared not
death, yet when death was presented
to them, they desired earnestly lon-
ger continuance of life: as we may see
in *Dauid Psal. 6. Hezekiah. Isa. 38.*
And doubtles, as in euerie place of
the Scripture, long life is accounted
a blessing: so shorte life a curse.

*Q. Doeth God bestowe this blessing up-
on all good and obedient children, simply
and without exception?*

A. No: he bestoweth it no further God doth
then may make for their good: for sometimes
when he seeth that it may hurt them, make short
he taketh away some of them in their life a great
yong yeares: that is, when he know- blessing to
eth that by their frailtie and weak- obedient
nes they may be carried away with children.
the

Honour is
due to al Su-
perious:

and the rea-
son why it is
so.

The. 2.

The. 3.

Honour is
due to al Su-
perious;
and the rea-
son why it is
so.

The doctrine of Superioritie

the generall corruption of the time
wherein they liue, or else will shewe
his tender loue toward them in ta-
king them vp vnto himselfe before
euill daies do come. Examples here-
of we haue in the sonne of *Ieroboham*
1. Kings. 14. In *Iosiah*, *Enoch*, and such
like.

*Q. Is God then true in his word and
Promise?*

A. Yea no doubt, because God gi-
ueth more then he promisseth : to
wit, not only an happie life for a mi-
serable life, an eternall life, for a short
and vncertaine life, but also taketh a-
way his children betimes that they
may the longer enioy his presence.

*Q. But euill and disobeisient children
do enioy long life as well as the obedient?*

Whensoever
God gi-
ueth long
life to wic-
ked children
(they so
continuing
without re-
pentance) it
is a wofull
curse and
no blessing.

A. Seldome : and although they
doe, yet is their long life so repleni-
shed with miseries, plagues, and the
iudgements of God, that it seemeth
rather to be a death drawne out at
length, then long life here promi-
sed.

Q. What doe you conclude from all this?

A. Two

and of Subiection.

Two sorts
of Superi-
ours.

A. Two things. First of all, that vn-
doubtedly all those that performe
the duties of this Commandement,
shall haue a long, and a blessed life, as
is proued and confirmed, both by
the word of God: and continued ex-
perience of all ages.

Secondly, that euill and disobedi-
ent children, shall either liue a short
life, or in great miserie here: & after
in the extreame torments of hel-
fire, with the rebellious diuels, and
the damned reprobates.

Q. Thus hauing opened the meaning
of the Commandement, and as it were
laide the ground, let vs now come to the
things that arise out of the same. What
are they?

A. They are all particular duties of
Superiours to heir inferiours, and
of inferiours to their Superiours.

Q. How many sorts are there of Supe-
riours?

A. Two sorts: namely, publique,
and priuate.

Q. What meane you by publique Su-
periors?

A. Such

Two sortes
of Superi-
ours.
Publike Su-
perious.

Private Su-
perious.
There are
also two
sortes of
Publike Su-
perious.
1. Ciuil Ma-
gistrates.

The doctrine of Superioritie

A. Such as haue a more large and greater care and charge committed to them by the Lord.

Q. What by prinate Superiours?

A. Such whose care and charge is cõtained within narrower & straighter bounds.

Q. What say you of the first sort?

A. Some of them haue respect and are especially occupied about the outward, ciuill, and politicall estate of the Church: and these are, *Kinges, Princes, and Magistrates.*

Others doe especially watch and haue regard to the spirituall estate of men, not so much procuring worldly peace and commoditie, as the eternall saluation and happiness of them who are committed to their charge: and these are Ministers and Preachers of the word.

a. Ministers
of the word.

Q. But because that Magistrates are in the highest degree of preheminence next vnto God, aboue all other persons; order requireth that we first speake of them and of the things pertaining vnto them: And are not all men to giue diligent care

and of Subiection.

to the Doctrine concerning the Magistracie?

It is a doctrine to be diligently hearkned

vnto
The doctrine of Superioritie is to be diligently hearkned vnto of all inferiours for three causes.

The first cause.

A. Yes no doubt, and first of all, Magistrates themselves, that they may thereby learne what duties they are to performe themselves: and to looke for at the hands of others. But besides these, inferiours haue speciall cause to be acquainted with this kind of doctrine.

First of all, to stirre vp their hearts, to be thankfull to God, for that hee hath so mercifully and graciously euery way provided for their safetie and comfort by means of the sacred ordinance of Magistracie.

Secondly, that they may learne what iust and great cause they haue daily and continually to pray vnto God, for the good and prosperous estate of Magistrates, as it is commanded, *1. Tim. 2.*

The second cause.

Thirdly, to allure and perswade them to yeeld themselves in obedience, and to performe all willing duties to their soueraigne Gouvernours and Superiours.

The third cause.

C

2. Let

God is the
author of all
Magistracy.

The doctrine of Superioritie

*2. Let vs then proceed to the Treatise it
selfe, which is, to go forward in this order.*

It is proved
two wayes
that God is
the author of
Magistracy.

1. By the law
of Nature,

2. By the
word of
God.

A. First of all we will inquire who is
the authour and principall cause of
magistracie.

Secondly, what speciall qualities
and graces, and gifts, are required in
Magistrates themselves, and in such
persons as do belong to them.

Thirdly, what duties they are to
performe.

*2 Who is the undoubted Authour and
efficient cause of Magistracie?*

A. No other but God himselfe, as
may appeare: First of all by the law
of Nature, but more effectually and
evidently by the word of God.

It may three
wayes, as it
were by an
increase of
certain steps
and degrees
appeare, that
magistracie
is acknow-
ledged to be
of God, eue
by the lawe
and light of
Nature.

The 1. way
or meane,
and steppc.

*2. Make the first argument more
cleare and manifest?*

A. There is no doubt but that God
hath planted naturally in the heart
of man, a certaine sense and know-
ledge of Magistracie & the commo-
dities thereof: as may appeare;
First of all, in that there was neuer
people or Nation so barbarous and
saunge: neuer assembly of men so

void

and of Subiection.

God is the
author of all
Magistracie.

void of the light and knowledge of
God, which hath not onely desired,
but also set ouer them some Prince
or Superior, to the end that they
might not onely bee gouerned and
directed by him as their head, but
yeeld dutie and homage to him. A
matter cleare by the experience of
all times.

Againe, the wise and best learned
amongst the heathen, haue expressly
affirmed in their writings, that kings,
Princes and Magistrates, do proceed
from God.

The 2. way;
or meane,
and steppes.

Lastly, they do greatly commend
magistracie, and doe bewaile and
condemne the state of them that are
without that benefit: and in conclu-
sion, some of them haue set downe
rules and orders for ciuill govern-
ment.

The 3. way
or meane,
and steppes.

*Q. What testimonies besides haue you
out of the Scripture to proue this point?*

*A. Verie manie both in the old and
new Testament.*

The same is
most surely
and plenti-
fully proued;
by holy
Scripture.
Of the old
Testament.

*Q. What remember you out of the old
Testament?*

Virtues re-
quired to be
in a magi-
strate.

The doctrine of Superioritie

A. *Pro. 8. v. 15. 16. Iob. 12. v. 18. Iſai. 22. v. 20. 21. 22. 23. 24. Hoſ. 13. v. 11. Dan. 2. v. 37. & 47. ch. 5. v. 18. 1. Sam. 10. v. 1. & 24. ch. 16 v. 1. ch. 24. v. 7.*

2. Of the
new Testa-
ment,

Q. What out of the new Testament?

A. *Iob. 19 ve. 11. Rom. 13. ver. 1. 2. 1. Pet. 2. v. 13. 14.*

We are come now to the second thing to be considered in the Treatise of the Magistracie.

Q. What properties or vertues are required in the person of the Magistrate?

The vertues necessary to be in a Magistrate, are many.
A. They are diuerſe and ſundry: the first whereof is wiſdome, and vnderſtanding, as appeareth, *Deut. 1. 13.* With this agreeth, *Pſal. 2. v. 10. Bee wiſe now therefore ye Kings, be learned ye Iudges of the earth.*

Thereasons also why a Magistrate is to be wiſe are many.
Q. Why is this vertue required of Magistrates?

A. Because that it were an vnworthie thing, that a bodie indued with light and vnderſtanding (ſuch as the Common-wealth is) ſhould be ruled and guided by a head, blind and void of right iudgement and reaſon. And doubt-

and of Subiection.

The vertues
required to
be in a Ma-
gistrate.

doubtlesse, without this vertue, the Magistrate cannot possibly discern betweene good and euill, right and wrong, lawfull and vnlawfull. He can not vnderstand the Positiue lawes of his owne Dominion; much lesse, the law of God, the true ground and foundation of all good lawes. He can not exhort and incourage his subiects to that which is good, nor disswade and dehort them from euill.

Lastly, he can determine nothing according to equity. In regard whereof, *Salomon* asked at the handes of GOD, aboue all thinges in the world, wisdome, and vnderstanding, whereby hee might bee enabled to goe in and out before his people: as appeareth, 2. *King.* 3. 9. and the Lorde graunted his request: as followeth to the end of the Chapter.

Q. What is the second propertie required in the Magistrate? Exod. 1. 8. 21.

The 2. vertue to be in a Magistrate is Courage.

A. Courage: He must bee a man of courage.

Q. How many things are contained vnder

The vertues
required to
be in a Ma-

gistrate.

Vnto the
courage of
the mind is
required va-
lure, and

strength of

the bodie,

that the Ma-

gistrate may

be the more

thoroughly

couragious.

The reasons

why.

1. touching

the bodie.

The Doctrine of Superioritie

der Courage?

*A. Two things: namely, Strength,
Vallure, and good plight of bodie.*

*Secondly, Couragiousnesse, and bold-
nesse of heart.*

*Q. Why is this state of bodie requi-
red?*

*A. Because otherwise the Magi-
strate can neuer beare and goe
through the labours and trauailes
which belong vnto his place.*

The labours and duties which be-
long vnto the Magistrate, are great
and manifold, and therefore hee had
neede to haue a bodie fit and answe-
rable therevnto. In regard where-
of, wee reade in many places of the
word, that God did alwayes giue to
those whom hee stirred vp for the
good of the Church, able bodies,
and indued with naturall strength,
force and lustinesse, as appeareth in
Moses, Ioshua, Caleb, Sampson, Samuel,
and *Dauid.*

*Q. Why is Couragiousnes, and Bold-
nesse of mind required?*

*A. Because that without that vertue
the*

2. Touching
the mind.

and of Subiection.

The vertues
required in a
Magistrate.

the Magistrate can take no great
and weightie thing in hand, much
lesse continue therein, especially
if it bee ioyned with daunger:
nay, hee cannot constantly per-
forme any dutie, but through feare
and weaknesse of courage will bee
carried too & fro vpon euery occa-
sion: for which cause the Lord ex-
horteth *Ioshua* twise in the first chap-
ter of his Booke to this vertue: and
the people also doe incourage him
vnto it. And the like we may reade
in many places of the Scriptures, in
regard of the Magistrate.

*Q. What is the third propertie or
vertue?*

A. The true feare of God.

Q. Is this necessarie in a Magistrate?

*A. Yea verie necessarie: for as it is
the fountaine and roote of all good
things generally in all men: so in a
Magistrate more specially, it doeth
restraine him from euill: and in-
force and cause him to performe all
duties. For hee that truly feareth
God, dareth not but flie from the*

The 3. ver-
tue to be in a
Magistrate,
is the true
feare of god
The reason
of it.

The vertues
required to
be in a Ma-
gistrate.

The Doctrine of Superioritie

things that doe displease him, and practise the duties which hee hath commaunded. So that this excellent vertue, it is that which doeth season, and make good vse of all graces wherewith the Magistrate is indued. In regarde hereof, *Iehosaphat* exhorteth Magistrates, and publique persons to the feare of God. *2. Chron. 19. Chapter, verse 7. and 9.*

The 4. ver-
tue to be in
a Magistrate,
is, that he
deale truly,
what it is to
deale truly.

Q. What fourthly is required?

A. Dealing truly.

Q. What meane you thereby?

*A. Not onely a certaine truth and vprightnesse generally in wordes and actions, but a faithfull execution of Iustice and Iudgement to all sortes, Estates and conditions of men, without partialitie and respect of persons. This vertue and vprightnesse is commaunded by the Lorde in diuerse places. *Lewis. Chapter 19. verse 15. Deut. Chapter 1. verse 17. and Chapter 10. verse 17. Prov. Chapter 18. verse 5.**

Q. Why

and of Subiētion.

Q. Why is this propertie required in the Magistrate?

A. Because that without it, common wealthes must needes goe to wracke and confusion for want of equitie and iustice.

Q. What is the first propertie?

A. The Magistrate must hate couetousnes: that is, he must not only be voide of couetousnes, but hate and detest it as a vice most abhominable.

Q. Why so?

A. Because if the Magistrate be couetous, he will receiue bribes: bribes will blinde his iudgement, and peruert his wordes & affections: wherevpon wil follow, that men shal neuer receiue right sentence & iudgement according to their present cause and desert: but oftentimes the innocent shalbe punished, or at the least not haue their causes righted and relieved, and the wicked shall escape scot-free: whereof must needes follow an horrible confusiō. For which cause, couetousnes & receiuing of bribes is
seuerely

The vertues
required to
be in a Ma-
gistrate.

The reason
why this
vertue is ne-
cessarie.

The 5. ver-
tue to be in
a Magistrate
is, that he
hate coue-
tousnes.

The reason
of it.

The vertues
required to
be in a Ma-
gistrate.

The doctrine of Superioritie

seuerely forbiddē in many places of
the word of God, as *Exod. Chap. 13.*
ver. 8. Num. chap. 22. ver. 7. 8. Dent.
chap. 16. ver. 19. Psal. 15. ver. 5. Pro.
chap. 15. ver. 27. and chap. 17. ver. 23.

Of this foule vice doeth *Samuel*
purge himselfe. *1. Sam. chap. 12. ver. 3.*
saying, *Behold, here I am: beare recorde*
of me before the Lord, and before his an-
nointed. Whose oxen haue I taken? Or
whose asse haue I taken? Or whom haue
I done wrong too? Or whom haue I hurt?
Or of whose hands haue I receiued any
bribe? to blinde mine eyes therewith? and
I will restore it you.

Q What further is required of the
Magistrate?

The 6. ver.
tue to be in
a Magistrate
is, that his
heart be not
lifted vp a-
boue his
brethren.
What it is
to haue the
heart lifted
vp.

A. That his heart be not lifted vp
about his brethren: as appeareth,
Dent. Chap. 17. ver. 18. & 20. The
meaning is, that the Magistrate (in
what degree soeuer) may not be
proud and haughtie, but behaue
himselfe in a lowly, sweete, and lo-
uing manner towards his subiects, as
a father toward his children.

Q. What should be the reason hereof,
seeing they are aduanced into so high a
place?

A. First

A. F
prou
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Th
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15. ve

Q.
son of

A. T
giue

and of Subiection.

A. First of all, if Magistratos be proud, they will easily degenerate into crueltie and tyrannie.

Secondly, their subiects being hindered through feare, will hardly without great constraint, resort to them for iustice, and make their cases knowne.

Thirdly, the cheerfull countenance of a Magistrate, and his louing and kind behauiour, causeth the subiects to loue and reuerence him. And there is no doubt but that in the loue and loyall affection of the subiect, standeth the safetie of the Magistrate. All this was not vnknowne to *Abolom*, and therefore (being heire apparant as he thought) to allure and steale the hearts of his fathers subiects to himselfe; he dealeth louingly, curteously, and friendly to every one, as appeareth, 2. *Sam. chap.*

15. *ver. 5.*

Q. What is lastly required in the person of the Magistrate?

A. That in his whole behauiour he giue a good example to his subiects.

Q. Is

The vertues required to be in a Magistrate.
The reasons of it.

The 7. vertue required to be in a Magistrate, is, that he haue care to giue good example to his Subiects.

The vertues
required to
be in a Ma-
gistrate.

The reason
of it.

The doctrine of Superioritie

Q. Is this necessarie?

A. Yea no doubt. For seeing God hath set vp Magistrates as it were *Loadstarres* and directers to others both in word and deede, their subiects will follow their example whether it be good or euill: according to

** Regis ad exemplar totius conponitur orbis.*

the *Proverbe*, ** All the world doeth followe the example of the King.* Wherefore the euill example of the Magistrate must needs be the ouerthrow and infection of many. Besides this, without a good conuersation, the Magistrate shall neuer haue weight and authoritie in the hearts of his subiects: and therefore whatsoeuer he speaketh or doeth shalbe of little regard or account with them.

Moreover it
is required
that the Ma-
gistrates
court and
familie be of
godly and
vertuous
conuersati-
on.

Q. What say you of the familie of the Prince or Magistrate, and such as doe attend more nearely vpon his person?

A. They are to walke in a holy and vertuous conuersation.

Q. What reason haue you so to say?

The reasons
why it
ought so to
be.

A. There be diuers reasons why this is required. And first of all, that the Magistrate may be furthered in reforming

and of Subiection.

The duties
of the magi-
strate in re-
gard of reli-
gion.

reforming the disorders of his sub-
jects, which otherwise will hardly be
brought to passe, seeing many excep-
tions will be conceiued.

Secondly, that grace and authori-
tie may be giuen to all his words and
actions.

Thirdly, for that aboue all other,
the court and hould of the *Prince*
must be a certaine Church, and holy
assemble wherein God is sincerely
serued and obeyed; not onely that
the blessing of God may be vpon his
owne person, and all that he taketh
in hand; but also that out of his
house may shine forth worthy exam-
ples, as it were certaine lightes into
his whole dominion, to direct and
incourage others in a right course.

*Q. Now let vs come vnto the dutie or
office of the Magistrate: To what hath
that respect: or whereabout is it occupied?*

*A. It is occupied either about reli-
gion and godlines, or about the ciuil
estate and good order of his sub-
jects.*

*Q. What is first of all required of the
Magistrate*

The duties
of the Ma-
gistrate in
regard of
religion.

The first
dutie of the
Magistrate
in regard of
religion, is
to plant and
aduance
that onely
which God
hath com-
manded.
The reasons
of it.

The doctrine of Superioritie

Magistrate in regard of religion?

A. That he doe cause it to be plan-
ted and aduanced in his dominion:
for so did the most excellent and
worthie Princes & seruants of God:
as *Ioshua, Dauid, Salomon, Azah, Ieho-*
shaphat, Hezekiah, Iosiah, & such like,
whose principall care and indeuour
was to bring in and promote Gods
true Religion: the examples where-
of all Magistrates are bound to fol-
lowe. First of all, because they are
propounded in the holy Scripture
to that end.

Secondly, for other reasons of
great importance.

Q. What are those Reasons?

A. First, the Magistrate is bound to
see that all his subiects be brought to
the true knowledge of God, and Iesus
Christ the great King and Prince of
glorie.

Secondly, that they may learne
how to auoid the wrath of God, and
their own extreame miserie, and at-
taine vnto eternall life and happi-
nes.

Thirdly,

and of Subiection.

Thirdly, that they may knowe how to serue the Lord according to his word, which is the principall end of mans creation and redemption.

Q. You say well: for God hath not set and appointed Magistrates ouer brute beastes, but ouer his owne people and inheritance; for whose estate and welfare they are to render an account vnto him. But what duties is he to performe: for the establishting and furthering of Gods true religion?

A. First, he is to cause the holy Scriptures to be brought forth and published in such a tongue or language as the people may heare, read, and vnderstand the will of God, according as the Lord himselte hath commaunded, and holy Kinges and Princes haue duly practised.

Secondly, he is to call and cause to be chosen, learned, and fit Ministers, not only to open and interpret the Scriptures, and gather and applie the doctrine contained therein to the vses of the people: but also to execute the discipline and Ecclesiastical

The duties of the Magistrate in regard of religion.

The Magistrate is bound to vse all good meanes which may serue to that purpose. —
The 1. meanes.

The 2. meanes.

The duties
of the Magi-
strate in re-
gard of reli-
gion.

The 3.
meanes to
advantage and
further the
true religion
of God.
The right
yes and
endes of
Counsell
and Synods.

The 4.
meanes.

The doctrine of Superioritie

cal governmēt which Christ hath ap-
pointed for the well ordering of his
spirituall kingdome.

Lastly, he is by his authoritie to
call & assemble Ecclesiastical Coun-
sels and Synods.

Q. To what end?

A. First to redresse and correct no-
torious corruptions both in doc-
trine and manners.

Secondly, by good decrees, rules,
and ordinances concluded from the
word of God, to provide for the
peace, order, decencie, and edificati-
on of the Church.

*Q. Where doth the practise hereof ap-
peare?*

A. In diuers worthie Princes and
Kings, before the incarnation of our
Saviour Christ and in many Christi-
an Emperours and Magistrates, since
his ascension into Heauen.

*Q. What further duties are required
of the Magistrate in regard hereof?*

A. First, he is by his authoritie to
inforce & compell Ecclesiastical Mi-
nisters to the faithfull performance
of their dutie.

Again,

and of Subiection.

Againe, he is to defend, protect, & encourage such as be faithfull.

Lastly, he must correct, yea, if need be, depose all such as are vnfaithfull, and faile in their dutie: as appeareth by *Salomon, Iosiah*, and such like godly and zealous Princes.

Q. Why then the Immunitie of Popish Priesthood is utterly ouerthrowne?

A. Yea, and that not without cause: for why? it was a cursed deuise of *Antichrist*, whereby hee laboured not onely to streighten and pend vp the authoritie and iurisdiction of Magistrates into too narrow limits or boundes; but also to lay open a way for himselfe, and his shauelings, to commit all manner of abominations without controlment.

Q. Doeth the dutie of the Magistrate stretch no further in regarde of the maintenance of Religion, but to the Ministers?

A. Yes: they are to enforce and compell the people: First of all, to resort to the ministrie of the worde of God; yea, to giue care therevnto

The duties of the magistrate in regard of Religion.

The 5. meanes.

The 6. meanes to aduance true religion.

The lawlesse immunitie of the popish priesthood is contrary to the word of god

The 7. meanes for the aduancing of true religion.

D

with

The duties ³⁴ **The Doctrine of Superioritie**

of the Magistrate in respect of ciuill policie.

with reuerence and attention, and therewithall to performe all duties concerning the outward worth. p of God: as did King *A/s. 2. Chron. 4.*

The 8. meanes

Again, they are not only to be careful, that all the duties of the first and second Tables be practised, but also that the breach of any commaundement therein containd bee punished and reuenged, according to the nature, qualitie, and measure thereof.

Q. We haue heard of the dutie of the Princee, or Magistrate in regard of Religion. What say you of his dutie concerning the ciuill and politicall estate of his subiects?

The 1. dutie of the magistrate in respect of ciuill policie.

A. His duty consisteth in two things. For first hee is to procure the outward commoditie, welfare, and comfort of his people.

The 2. dutie in the same respect.

Secondly, he is to defend and protect them from all enemies & dangers, that would overthrow or hinder their peace and safetie.

Q. How may the first be brought to passe?

A. Two wayes, as namely, by making

And of Subiection.

king of wise, good, and healthfull lawes.

And againe, by due and carefull execution thereof.

Q. May a Prince or Magistrate make lawes?

A. Yea no doubt, so that they bee consonant and agreeable to the word of God: from which if they swarue, be they neuer so glorious and plausible in the eies of men, yet will the Lord neuer blesse, nor giue successe to them: as is pleriffully proued both by examples in the word of God, and by continuall experience.

Q. What is the Magistrate to respect in making and publishing of the lawes you speake of.

A. The good order and behauiour of the subiects one towards another; that so they may liue together sweetlie and honestlie, to the mutuall helpe and benefit one of another.

Secondly, the stay and restraint of the contrarie.

Q. What lawes is to bee provided in these

The duties of the Magistrate in respect of ciuill policie.

The magistrate is 2. wayes to procure the good of the Commonwealth.

The 1. is, by making good lawes.

The 2. is by the due execution of them.

The scope or aiming point of all good ciuill lawes, consisteth in two things.

The duties
of the Magi-
strate in re-
spect of ciuill
politic.

Two things
are required
to the exe-
cution of
lawes.

The Doctrine of Superioritie

these respects?

A. The lawes are manifold, and almost infinite, according to the diuersitie of persons, places, state and disposition of the people, together with manifold changes, accidents, and necessarie occurrents.

Q. You spake of the execution of such lawes, is that necessarie?

A. Yea doubtles: for without that, good lawes are as a bodie without a soule, or life: or a good medicine without application.

Q. What meanes or waies are there to further the execution of those lawes?

A. First of all, encouragements or rewards will preuaile verie much with mans proud and rebellious nature, to cause him to yeelde vnto, and to practise that which otherwise hee doth hate and would resist: as we may see by continuall experience.

Q. What if this will not serue?

A. The Magistrate is then to vse severity, and inflict punishments in wisdom & discretion, according to the nature & qualitie of the offence.

Q. Why

and of Subiection.

Q. Why adde you those last words?

A. Thatso by wise circumspection, crueltye,& iniustice may be auoided.

The duties
of the magi-
strate in re-
spect of ciuil
politic.

Q. What cautions must the Magistrate vse to carrie his hand aright, and according to iustice in punishing of euill doers?

Five things
are required
to the right
proceeding
in iudgement
against the
violaters of
good lawes.

A. First, no man is to bee condemned and punished before his fault by lawfull meanes bee brought to light, and he conuicted thereof, according vnto the course of iustice, and all equitie and reason: for it were an vniust thing for a man to be punished for a crime, which cannot bee proued against him.

Secondly, the greatnesse of nature of the fault is to be discouered out of the worde of God, and applied to the conscience of the guiltie person, thatso he may bee brought to repentance.

Thirdly, the rigour and extremitie of the law is not to bee followed, and pursued at all times: and therefore the Magistrate may either pardon the fault in discretion, or deferre

The duties
of the Magi-
strate in re-
spect of ciuill
politic.

The doctrine of Superioritie

the punishment thereof vnto a fitter
time.

Furthermore, the punishment must
be proportioned according to the
nature & qualitie of the fault: so that
to a great offence is due a great pu-
nishment: and a lesse is to bee reueng-
ed with a punishment agreeable.

Lastly, the Magistrate is not to pu-
nish in reuenge or satisfying of his
own corrupt & malicious affections,
but first, to stay the wrath of God.

Three ends
to be pro-
pounded in
the puni-
shing of of-
fenders.

Secondly, to amend the partie of-
fending.

Thirdly, to restrain & giue warning
to others, & they comit not the like.

*Q. Is it sufficient for a Magistrate to
make good lawes, and then to execute thei*

The Magi-
strate is to
protect his
good and
faithfull sub-
jects.

*A. No: for he is to defend & protect
his subiects against the extreame &
violent assaults & inuasions of al ma-
ner of enemies, forraine or domesti-
call: and that by battails and warres
executed in his owne person, or o-
thers, at his commandement.*

*Q. Is it lawfull then for a Christian
Magistrate to make warre?*

A. Warre

and of Subiection.

A. Warre is a good and holy ordinance of God, especially pertaining to the care and dutie of the Magistrate.

The duties
of the magi-
strate in re-
spect of civil
politicie.

Q. How is that proved?

A. By many reasons and examples out of the word of God.

By five rea-
sons it may
appeare that

Q. What are the reasons?

A. First, God hath prescribed rules and lawes for the right ordering of his people in warre, which he would not doe if it were vnlawfull to make if warre.

it is lawfull
for the ma-
gistrate to
make warre
for the iust
and necessa-
rie defence
of his people
and state,

Secondly, it is he that teacheth the hands of his seruants to fight, and their fingers to make battaile.

Furthermore, he giueth good successe in battaile; which could not be, if warre were ill and condemned.

Besides this, when certaine souldiers being touched with repentance, at the doctrine of *Iohn Baptist*, demanded of him what they should do in time to come, to please God: hee willed them not to forsake their callings: but teacheth them howe to behaue themselves therein; which

The duties
of the magi-
strate in re-
spect of ciuill
politic.

The 5. rea-
son.

Examples
doe shewe
the same.

Two things
required
that warres
may be iust-
ly made.

The Doctrine of Supericritie

argueth their estate not to bee vn-
lawfull,

Lastly, warre cannot be vnlawfull,
seeing it is an especiall end why the
Christian Magistrate beareth the
sword of authoritie: as the Apostle
testifieth, *Rom, 13.*

Q. What say you of examples?

A. The most excellent and holy Ma-
gistrats of God, haue valiantly fought
the Lords battels; & are renowmed
and commended for the same by
the spirit of God, as *Abraham, Moses,*
Ioshuah, David, and such like.

*Q. Is it sufficient that warres be general-
ly warranted by the word of God?*

A. No, they must also be iust.

Q. What meane you by iust warres?

A. Such as are not taked in hand for
ambition or any other wicked or si-
nister respect; but vpon iust and
necessarie causes, and to right and
and lawfull ends.

And besides, when they are wa-
ged and executed in a due order and
maner according to the will of God,

*Q. Thus farre haue wee spoken of the
duties*

and of Subiection.

The duties
of the Sub-
iect to the
magistrate.

*duties of Magistrates, both concerning
the religion of God, and the saluation of
his people: as also their prosperous and
good estate outwardly: what doe you now
conclude from all this?*

42

*A. That Magistrates are as necessa-
rie for the Church of God, as the
Sunne in Heauen to all inferiour cre-
atures.*

*OF THE DVTIE OF
Subiects to their Prin-
ces and Magistrates.*

*Q. W^E haue heard already the
Treatise concerning Prin-
ces and Magistrates: Now
let vs come to the duties of subiects to-
ward them: what is first of all required
in that respect?*

*A. That their mindes and hearts
be fitly framed and prepared there-
vnto.*

Q. How may that be brought to passe? Two helpes

A. Two waies. First, if they duely to frame the
consider the highnes and prehemi- Subiect to
nence of the Prince or Magistrate, yeele obe-
which dience to his
magistrate.

The duties
of the Sub-
iect to the
magistrate.

The Doctrine of Superioritie

which consisteth herein, not onely that God hath put as it were his own person vpon them, but set them in his owne seate or throne, so that they carrie the maiestie of God liuely ingrauen in their persons, & his Regall scepter in their handes. A thing well knowne to the verie heathen by the light of nature; for why, some of them called the King, *A visible image of God.* But most plainly reuealed in the word of God, where Magistrates are called *Gods: Sonnes of the most high:* & that they occupie the *seate of God.*

Q. what are they furthermore to consider?

The help.

A. The innumerable and manifold benefites of God that flow from Magistracie, as from a sacred fountaine vpon the Church & cōmon wealth: and that both Spirituall and corporall, concerning this life, and the life to come.

Q. How may a subiect be perswaded hereof?

Two very
great & grie-
uous evils
follow vpon
the want of
magistracie.

A. Very easily; for take away the Magistrate, and there would remaine no outward worship of God, or if it
did,

and of Subiection.

did, it would easily degenerate into Idolatry and Superstition.

The duties
of the Sub-
iect to the
magistrate.

Againe, take away the Magistrate and the publicke ministerie of the word, and all other meanes of mans saluation do vtterly cease.

Besides, by the Magistrate the people of God are defended against the rage of Sathan and his limmes.

Three singu-
lar great be-
nefites doe
accompanie
magistracie.

By the Magistrate, men possesse and enioy their liues, goods & good name, their wives, children, riches, lands, possessions, and such like.

Lastly, by the Magistrate, men which otherwise would be separated, are knit together by the straight bond of societie, in such wise and order, that euery one doeth serue for the mutuall helpe and comfort of another.

2. How may all this be proued?

1. First by many expresse places of Scripture, as, Rom. 13. 1. Tim. 2. 2. Sam. 1. 24. Isa. 32. 1. 2. 3. 4. and chap. 49. 23.

*3. Prooofes
of the for-
mer asserti-
ons.*

Lament. 4. 20. Dan. 4. 17. 18. 19.

Secondly, by the states of the kingdomes of *Iudah* and *Israel*, when they enioyed

The duties
of the Sub-
iect to the
magistrate.

The doctrine of Superioritie

enjoyed good Magistrates, as *David*, *Salomon*, and such like: for then all things flourished that concerned the glorie of God, and the benefite and comfort of mankinde, for soule and bodie.

Lastly, by continuall experience of all times.

Hereupon the holy Ghost, *Ecclesiast. chap. 10. ver. 16. 17.* affirmeth, that that land is happie, that hath good Princes and Magistrates: but contrariwise, most miserable and unhappie.

Q. It cannot be (as you haue said) but that these meitations must needs frame & allure the heart of a good subiect to the willing performance of dutie: what are the duties which the subiect is to yeeld to the Prince or Magistrate?

A. The duties are of two sortes. Inward, and outward.

Q. What are the inward duties?

A. They are three in number.

Q. What are they?

A. They are first of all loue, which ariseth not only of the tender care which

The duties
of the Sub-
iect to the
magistrate,
are of two
sorts. The 1.
inward, the
2. outward.
The inward
duties are 3.
The 1. loue,

and of Subiection.

which the Magistrate beareth over his subiects, as one that is giuen and set ouer a people by the loue and fauour of God: but besides this, in regard of the manifold benefites that proceede from him as was saide before.

The duties
of the Sub-
iect to the
magistrate.

Q. What is the second inward dutie?

A. Feare: which ariseth partly of the greatnes and Maiestie of the Prince: and partly for that he carrieth in his hand the sword of vengeance.

The 2. feare

Q. What say you of the third?

A. That is, Reuerence or Honour.

A vertue tempered, and as it were compounded of the two former, and being not only not opposite to the, but a meane to staie them from extremitie. So that wheresoeuer it is, loue cannot degenerate into contempt, nor feare into hatred. Yea, it doth so affect and dispose the heart of a man towards his Superiours, that he would not offend or disgrace them although there were neither reward or punishment.

The 3. ho-
nour.

Q. What are the outward duties?

A. They

The duties
of the Sub-
iect to the
magistrate.
The out-
ward duties
are of 2.
sortes.

The 1. sort is
of such as are
to be per-
formed in
presence.

Outward re-
uerence be-
fore the ma-
gistrate con-
sisteth in 3.
things.

The 1. in
gesture.

The 2. in
speech, and
that in two
things.

The doctrine of Superioritie

A. They are of two sortes.

The first sort are such as are to be performed in the presence of the Magistrate.

Q. What outward reuerence is to be performed before the Magistrate?

A. It consisteth in three thinges, namely, in *Gesture* of bodie, *Speech* and *Silence*.

Q. What meane you by gesture of bodie?

A. That, whereby the reuerend and humble affection and disposition of the heart is expresse or signified. And this is not all one, but of diuers sortes, according to the manner of the countrie where the Magistrate liueth: and the diuers degrees of his estate and authoritie: some great, some lesse, and yet the least signe of honor is not arbitrarie or indifferēt, but to be performed, and in no wise to be neglected, according to the commandement of God, and examples of his best seruants.

Q. What say you of the second, namely, *Reuerence in speech*?

A. It consisteth in two things; First, in

end of Subijection.

The duties
of the Sub-
iect to the
Magistrate.

In giuing to the Magistrate such ho-
norable & magnificent titles or names
as do agree vnto his present estate.

Secondly, to speake to him in such
a phrase or forme of speech as besee-
meth his presence and hearing.

Q. What say you of reuerence in silence?

A. A man in the companie of the
Magistrate, is not to preuent him in
speech, but to tarrie till he hath spo-
ken and offered occasion.

The 3. in 9.
lence, & this
also in two
things.

Againe, standing before the iudg-
mēt seat as guiltie, he is not to speake
without permission. *Acts. 26. 1.*

*Q. What duty is the subiect to performe
when he is absent from the Magistrate?*

A. He is neither to thinke, speake,
nor doe any thing, to the dishonor,
disgrace, or reprech of the Magi-
strate, but rather the quite contrarie.
Hitherto pertaineth that which is
written. *Eccles. 10. 20.*

Four duties
are to be per-
formed to-
ward the ma-
gistrate in
his absence,
The 1.

Q. What other dutie?

A. Willingly obedience to all his de-
crees & commaundements, without
respect of ease or commoditie. So do
the children of Israel offer them-
selues to *Ioshua, Ioshua. 1.*

The 2.

Q. Is

The duties
of the Sub-
iect to the
magistrate.

The doctrine of Superioritie

Q. Is a man bound to this simple and without exception?

A. In no wise, but so farre as his commaundementes are consonant and agreable with the word of God.

Q. What further dutie is required of the subiect?

The 3. dutie
in the ab-
sence of the
magistrate.

A. Not onely to couer and wisely to interpret the infirmities of the Magistrate; but also patiētly to beare and vndergoe all such punishments and chastisementes as shalbe inflicted vpon him by his authoritie and commaundement.

Q. This is a verie hard case: how shall he in this sort beare that which is so shamefull and grienous to flesh and blood?

A. Verie well, if he consider his own deserts; and the manifold benefites which he is to reape thereby.

Q. What are they?

A. First of all, the euill doer shalbe stayed and restrained from running further into sinne: and be moued to repentance.

Againe, by his punishment, the wrath and iudgements of God shalbe remoued.

And

And lastly, others shall be admonished and forewarned not to fall in-
to the like offence.

Q. But what if a man do suffer punishment uniuersally, and without desert?

A. He is in no wise to resist authority, nor to vse euill meanes to relieue his cause: but for redresse, hee is either to appeale to a higher Magistrate heere vpon earth, according to the example of the Apostle *Paul*, *Act. 25. 13.* Or if that remedy faile, he must commit his cause to the highest Iudge, the Lord of heauen and earth: as the holy Ghost doth counsaile, *1. Pet. 3.* Which the best of the seruants of God haue practised from time to time.

Q. What is the last dutie?

A. Thankfulness.

Q. Is that due?

A. Yea; no doubt, in regard of the manifold benefites which the subiect receiueth from the Magistrate. For where benefites are receiued, there thankfulness is due: and the greater the benefites are, the

The 4. dutie
to be performed toward
the Magistrate, though
hee be absent from
him: is
Thankfulness.

E

more

The duties
of the Sub-
iects, the
magistrate,

The Doctrine of Superioritie

more thankfulness is required. And therefore the subiect is not to bee thankfull in a generall manner, but to manifest his thankfulness by particular duties, as fruites of the same.

Thankful-
nes is to be
declared by
sue fruites or
effectes
thereof.
1. Fruite of
thankfulness.

Q. What is the first fruit?

A. That the subiect bee tender and charie ouer the life and person of his Soueraigne, and therefore hee is not onely to preuent all perils, and daungers, but also to perswade to all such meanes as whereby the life and good estate of his sacred Maiestie may be preserued and continued.

Q. There is good reason hereof, seeing that the liues and safetie of so many, doe depend upon his life and safetie: but by whom hath this beene practised?

A. By the subiects of David, as appeareth, 2. Sam. 21. 17. 1. Kin. 1. 2. 3.

2. Fruite of
thankfulness.

Q. What is the second fruit or dutie?

A. The subiect is to venter & hazard himselfe, and al that he hath, for the benefite, comfort, and reliefe of the Magistrate, as may bee seene in the Nobles

and of Subjection.

Nobles and worthie seruants of Dauid. 2. Sam. 23.

The duties
of the Sub-
iect to the
magistrate.

And there is good reason, seeing the Magistrate doth venter himselfe and all that he hath for the good of his subiects.

Q. What furthermore?

A. The subiect is to bring & offer to the Magistrate gifts and presents, not onely as tokens of loue & affection towards him, but also in acknowledgement of the great benefits they receiue by his means, and so consequently to incourage him to goe on in the cheerfull performance of his duty. This is practised by the people of God, as is euident in many places.

The 3. fruite
of thankfulness.

Q. What besides all this, is to bee performed?

A. The subiect is to play & willingly yeeld all such taxes, customes, subsidies, & other such paiments as are leuiued, comanded, and imposed for the maintenaunce of the Magistrate, and common benefite of the land.

The 4. fruite
of thankfulness.

Rom. 13.

Q. What lastly and principally?

E 2

A. Last-

The duties
of the sub-
iect to the
Magistrate.

The doctrine of Superioritie

A. Lastly, hee is to make prayers, and intercessions for the Magistrate, as is commaunded by the holie

The 9. fruit
of thankful-
nes to the
Magistrate.
Three
great and
weighty
reasons why
the subiect is
to pray for
the magi-
strate.

Ghost. 1. Tim. 2.

Q. What reasons are there why a man should obey this Commandement?

A. Verie great: for why? First of all the Magistrate by reason of the spite and malice of the diuel and his lims, as also in regard of other occasions, is continually in greater hazard then priuate persons.

Again, greater gifts are required in Magistrates then in others.

Lastly, whatsoever they take in hand, the successe thereof dependeth vpon the blessing of God, which must bee obtained by prayer. Therefore wee are not onely to pray for Princes and Magistrates, but in greater measure, and more feruently then other common persons: and that not onely for Christian Magistrates, but for Heathens and Pagans, and such as are aliens from the true religion of God.

Q. What will be the fruit of practising
all

Reason. 1.
Reason. 2.
Reason. 3.

and of Subiection.

all these duties?

A. Comfort to our owne consciences, and many other blessings of God in this life.

Q. What will the omitting hereof, or practising the cleane contrarie bring?

A. Many grievous plagues in this life, and the eternall wrath and vengeance of God in the life to come.

Q. Having spoken before of Princes and Magistrates, together with the dutie of subiects toward the: now are we to speake of the Ministers of the word, who are also contained under these titles, Father and Mother. What order are wee to observe in the Treatise thereof?

A. We are first of all to speake of the qualities or properties required in the person of the Minister.

Secondly, of the duties which he hath to performe.

Q. What are the properties?

A. They are diuerse: all which doe redownd or serue to these especiall endes.

First to sanctifie, frame and dispose of the Word for diuerse endes & purposes, as they followe expressed,

The duties of the Subiect to the magistrate.

There is much comfort and manifold fruit arising to the good subiect from his obedience to the magistrate.

There is much and great euil growing to the euil Subiect from his disobedience. In treating of the Minister of the word we are to consider.

I. His qualities.

His duties
Many excellent qualities ought to be in a Minister

The quali-
ties required
to bee in a
Minister of
the word.

The Doctrine of Supericritie

pose his mind fit for diuine and hea-
uently things.

Secondly, for the comelinesse of
his bodie, in attire and gesture.

Thirdly, to commend his authori-
tie, and to giue him weight & grace
in the hearts of the people of God.

Fourthly, to remoue offence & oc-
casion of speaking euill of the Mi-
nisterie.

Fiftly, to giue good example vnto
the hearers.

Furthermore, for the triall of his
wisdome, skill and faithfulness in
the government of the Church.

Lastly, for the drawing & alluring
of men to the liking and imbracing
of his Ministerie.

The quali-
ties or pro-
perties pec-
uliar to a
minister of
the word,

are two.

The 1. is
calling.

The 2. is apti-
nes to teach.

*Q. What are those properties, that are
proper and peculiar to the Ministers?*

*A. They are such essentiall or formal
graces & qualities, as without which
(haue a man neuer so excellēt gifts)
he cannot be a fit dispēser of the word.*

And these are two.

First, he must be called.

Secōdly, he must be called *sed quare*

end of Subiection.

erapt to teach.

Q. How manifold is the calling of a Minister?

A. It is extraordinarie, or ordinarie. Extraordinarie, is that which is immediately from God, without the meanes or callings of men. Of this kind of calling we read, *Gal. 1. 1.* And by this calling were the Prophets called: as *Isaiab, Amos*, and others.

As likewise the Apostles & Evangelists. *Eph. 4. Gal. 1.* stirred vp of the Lord, vpon extraordinarie causes & ends, for the good of his church. And vpon like causes may the Lord stirre and raise vp excellent instruments at sundry times to the end of the world as he did *Luther*, and such like.

But this is a rare case, and therefore we are not so much to stay here vpon: but looke to the ordinary callings.

Q. What is the ordinarie calling of the Minister?

A. It is both frō God & men. Frō God furnishing the hart with fit gifts and graces, and giuing willingnes & disposition to serue his Maiestie in that calling: *1. Tim. 3.* E 4 From

The qualities required to be in a minister of the word.

Calling is of 2. sortes.

1. Extraordinarie, and immediately from God alone.

2. Ordinarie from God also, but by men, as the honorable instruments of God.

1 The qualitie
required to
be in a mini-
ster of the
word.

No man
ought to
take vpon
him to be a
Minister of
the word
without a
calling.

The Doctrine of Superioritie

From men, by triall, election,
ordination, and imposition of
hands, with fasting and prayer,
whereof it is spoken, *Act. 14.* and o-
ther where.

A calling is such a principall part
of the forme and being of a Minister,
that without it he may not take vp-
on him the office, *Heb. 5. Rom. 10.*
Ier. 29. Isai. 1. & 6.

And if any man should thrust in
himselſe, hee hath no warrant that
the Lord will be with him to proſ-
per and defend him, or to bleſſe his
labors. *Ier. 1. and 17.* And if he should
proſper, yet can he haue no comfort
in his owne conſcience, ſeeing hee
doth run before he is ſent.

Beſide, the people are not bound
to heare him, which if they ſhuld do,
they are not ſure to receiue a bleſſing

Q. What ſay you of the ſecond, namely,
apt to teach?

No man
ought to be
called, who
is not firſt
apt to teach.

4. It is another eſſentiall qualitie
which muſt be in a Miniſter law ful-
ly called, aboue all other men: with-
out which his calling profiteh
not.

and of Subiellion.

not. Which containeth vnder it, these graces following.

First, that he be well acquainted and experienced in the holy Scriptures, and thereby knowe and vnderstand the counsell and religion of God : without which he cannot truly expound the Scriptures, nor open to the people all things necessarie to saluation.

The qualities required in a Minister of the word.

That a man may be apt to teach,

4. Graces are necessary.

1. Grace.

2. Grace.

3. Grace.

4. Grace.

Secondly, his tongue and utterance must be void of any notorious vice, and he be able with a plaine and heavenly libertie to expresse his minde to the people of God. *Exod. 4. 10. 11. 12. 13. 14. 15. 16.*

Thirdly, he must be able to teach in a plaine and cleere method and order agreeable to the capacitie of the auditors, auoiding obscuritie and confusion.

Fourthly, he must discretely and wisely cut and applie the word to the seuerall necessities and vses of his hearers.

Q. We haue heard before of the qualities and properties required in a good and lawfull

The duties
of a Minister
of the word.

The duties
of a minister
of the word,
are of 2. sorts
1. Concerning
himselfe.

2. Concern-
ing others.

Three du-
ties belong
to the mini-
ster of the
word, concern-
ing him-
selfe.

1. Reading.

2. Prayer.

The doctrine of Superioritie

*lawfull minister of God: Now what are
the duties which he is to performe?*

A. They are of two sortes: the first
whereof doeth concerne himselfe.

The second hath respect to the
benefite of others. *(the first?)*

Q. How many duties are contained in
A. Three.

First, he is to giue himselfe to rea-
ding; that is, to read diligently & con-
tinually, not onely the holy Scrip-
tures, but other writings which serue
to further his iudgement and know-
ledge in the word of God, which is a
dutie commanded by the Spirit of God:

1. *Tim. 4.* and practised by his best
seruants, *Dan. 9.* and by the *Apostle*
Paul, 2. Tim. 4. The reason whereof
is, for that a great measure of know-
ledge is required in the Minister to
build up the Lords people to their
full perfection. But this cannot be
obtained ordinarily, without labour
and diligence, which the Lord hath
appointed thereunto.

Secondly, he must pray much
and continually, priuately, and by
himselfe,

And of Subiection.

The duties
of a minister
of the word.

himselfe, both for increase of graces
in himselfe, and for a blessing vpon
the meanes which he vseth for that
end; as also for successe in his mini-
sterie. Examples hereof we haue in
the Prophets, our Saviour Christ him-
selfe, and his Apostles, as appeareth e-
uery where in the holy Scriptures.

3. He must labour for a good heart
& conscience, with a true sanctificati-
on, that so he may not only haue the
more familiaritie with the spirit of
God: but also frō his own experiēce,
speake the more zealously, plainly, &
blessedly, to the consciences of others.

3. Labour
after a good
conscience.

The duties
to be perfor-
med of the
Minister to-
ward others:
they are like
wise of 2.
sortes,

1. Publike.

2. sorte Pri-
uate.

The Publike
duties of the
minister are
four.

1. Preaching

2. Administ.

of the Sacra-

3. Prayer.

Q. Let vs now come to the second sort
of duties which the Minister is to exe-
cute for the good and benefite of others?

A. They are publike and priuate.

Q. What say you of the first?

A. His Publike duties are: first of
all preaching of the word, with ap-
plication thereof by admonition and
exhortation. 1. Tim. 4. & the 2. Epist. 4.

Secondly, the publike admini-
stration of the Sacramentes.

3. He must pray in the publike as-
sembly: 3. Prayer.

The duties
of a minister
of the word.

The doctrine of Superioritie

sembly: for this is a special dutie per-
taining to his calling. *Gen. 20. Act. 6.*
and practised in all times by wile and
faithfull Ministers.

4. Execution
of the
church cen-
sures.

Fourthly, he must execute the sen-
tence of suspension and excommu-
nication in the presēce of the whole
Church gathered together; against
such as are lawfully convicted in the
consistorie.

Their pri-
vate dutie of
the Minister
is, that he be
resident and
live among
his people.

*Q. We are now come to private duties:
what is the first and as it were the way
and entrance vnto the rest?*

*A. He must live and continually
lie (as it were in his watch tower) a-
mong his people.*

Wherevnto
he is manie
other, to the
number of
10. as they
are hereafter
set downe.

*Q. What reasons are to perswade him
thereunto?*

*A. Not onely the weaknes, corrup-
tion and deccitfulnes of mans heart,
whereby he is readie vpon euerie oc-
casion to forsake and departe from
the truth: but also the innumerable
and the same most malicious ene-
mies both spirituall and corporall,
which continually lie in waite for to
ouerthrowe the Church of Christ, &*

euery

and of Subiection.

The duties
of a Minister
of the word.

every member thereof.

And besides this, no Minister can fulfill his office, if he be absent from his charge, neither ought he to be absent, except necessitie or some great and weightie cause doe inforce the same.

Q. But is he to content himselfe with his residences?

A. No: he is to performe diuers duties; and not to abuse his watch-tower, to sleeping and idlenes.

Q. What are those duties?

A. Diuerse and manifold, whereof we will reueale some principall.

First, he is to instruct and catechise them of his people, whose ignorances are manifest to him: and who cannot sufficiently profite by publike teaching. *Act. 20.*

The 1. pri-
uate dutie.

Secondly, he is to prepare and fit them; for the holy Sacramentes, by trying their knowledge, and admonishing them of any fault which may disable them. *Ezech 22.*

Thirdly, he is to knowe and haue good experience of the state and disposition

2.

3.

position of his people, that so hee may preach and apply his doctrine the more fitly to their vse.

4. Fourthly, he is to defend and preserve them against all *Heretickes* and corrupt men, who (as rauening wolves) would prey vpon & deuour his flocke. And this he is to doe by the euidence and power of the word of God.

5. Fifthly, he is to comfort the feeble minded, and to rebuke the vnruely person, & the euil doer. 1. *Thes. 5. 14.*

6. Sixthly, he is to prouoke and stirre vp them that are cold and sloathfull in duties : as also contrariwise to restrain and call backe them that run on too fast in a rash zeale without knowledge.

7. Seuently, hee is to ende dissentions, variances and discords, and labour to maintaine peace amongst his people. *Mat. 5. Cen. 14.*

8. Besides, he must viiite the sicke, both to instruct and prepare them by heauenly doctrines and exhortations for death : and if they liue, to profite

and of Subiection.

The duties
of a Minister
of the word.

profite by their visitations: as also
pray for the publikely & priuately.

Isa. 38. 1. King. 1. Iames. 5.

Q. What furthermore?

A. He must in the time of persecu-
tion not forsake his flocke, but stiecke
to them, to incourage and comfort
them, and if neede be to scale vp the
truth of his doctrine, with the losse
of his owne life blood.

Q. What lastly?

A. Hee must by a holy & godly ex-
ample commend his doctrine and
whole ministerie vnto the people.

9.
10. Priuate
dutie of the
Minister.

*Q. Is it to any purpose that the people
should know these duties of the Minister?*

A. Yea doubtlesse to great purpose.
For, first of all they are a part of the
counsell of God, and therefore all
people ought to knowe and learne
them: and that to speciall vse: for
first they shal therby discern a good
and faithfull Minister, from one that
is wicked and vnfaithfull.

These duties
belonging
to Ministers,
are to bee
knowne of
the people:
whereof
there are
3. Reasons.
1. Reason.
2. Reason.

Secondly, they shal learne how to
make choise for themselves, when
occasion requireth.

Lastly,

The duties
of people to
their mini-
sters.

3. Reason.

The duties
of the mini-
sters to the
people, doe
binde the
people to be
dutyfull vnto
them.

The duties
of the peo-
ple to their
ministers,
are of two
series.

1. Inward.

2. Outward.

The doctrine of Superioritie

Lastly, they shall see great cause not
onely to pray feruently for the Mini-
sters of the word : but to be thank-
full to God for so heauenly and gra-
tious an ordinance.

*Q. In our last Treatise we spake of the
duties belonging to the Minister or
preacher of the word : may we not now
likewise speake of the duties of the peo-
ple or flocke towards their Minister?*

*A. Yes, and that not without good
reason, for why? one doeth follow of
an other, and is the cause of an other
in equitie and relation: for as the Mi-
nister is to performe duties to the
people ; so the people owe dutie to
their Minister or Pastor.*

*Q. Of how many sortes are these du-
ties?*

A. Of two sorts, Inward & outward.

*Q. What are the inward duties or ver-
tues?*

*A. They are such as are hidden and
doe rest in the heart or soule, as the
proper subiect.*

*Q. Why doe you begin first with that
part?*

A. Because

and of Subjection.

The duties
of the people
to their mi-
nisters.

A. Because if that being the foun-
taine of all actions, be not first well
framed, and disposed: either men will
performe no actions at all; or if they
doe, it will be in hypocrisie, that is,
without a right and sincere affec-
tion.

The inward
duties are the
principall, &
grounds of
the outward

Q. How many duties doe you consider
in the soule?

A. Two. The first wherof is *Loue*:
the people must loue their Minister
or Pastor.

The inward
duties are 2.
1. Loue,

Q. Where is that commanded?

A. In the first epist. to the *Thes.* 5. 13.

Q. How must they loue him?

A. Not coldly, nor feebly, but most
seruently and abundantly: as the
Greeke word *ἀγαπάω* there vsed,
doth signifie.

This Loue
must be an
earnest loue.

Q. What should moue men hereunto?

A. The worke of the Ministerie,
committed vnto them by the Lord.

Q. The fruites and benefits of that worke
are not expressed in that place, to per-
swade them to loue?

A. True, they are left there in gene-
rall: but particularly specified in o-

F

ther

The duties
of people to
their mini-
sters.

There are 4
great reasons
to moue peo-
ple to loue
their mini-
sters.

1. Reason.

2. Reason.

3. Reason.

Ezek. 33.

4. Reason.

The Doctrine of Superioritie

ther places of the Scripture.

Q. As how?

A. First, they are called *Spiritual* Fa-
thers, because they begette and
change men anewe by the effectua-
ll preaching of the Gospell, to bee
the sonnes of God, and heires of
the kingdome of heauen, as appea-
reth, 1. Cor. 4. 1. Tim. 1. 2.

Againe, they are said, (*Heb. chap. 13. ver. 17.*) to watch ouer the soules of
the people, as those that must giue ac-
count thereof: that is, God hath ap-
pointed them ouer his people and
inheritance, not onely to procure all
things for their good, but also to de-
fend and preserue them from all spi-
rituall enemies and dangers.

Thirdly, the Lord hath set them as
it were in a watch-tower: and deliue-
red as it were an heauenlie Trumpet
into their hands: not onely to giue
the people warning of the plagues
and iudgements of God to come: but
also to aduise and direct them how
to preuent and auoid them.

And lastly, they are to stand vp in

the gap, and to pray and make inter-
cession to God for the people, ouer
which he hath set them. By meanes
whereof, God hath oftentimes gran-
ted great graces & deliuerances vn-
to whole nations and people; as not
only the Prophet *Elisha* doth testify,
2. *Kin. ch. 2*. But euē that wicked king
Joash doth confesse it, as wee may see
in the 13. chap of the same booke.

Q. These are indeed great reasons and
motiues, to perswade the people to loue
their Ministers. But with whom haue
they preuailed?

A. With diuerse and sundrie of the
seruants of God: as for example: how
louingly and sweetly did *Dauid*, *Salomon*,
Hezekias, and other holy
Kings of *Iudah*, deal with the priests,
Leuits, and Ministers of God. Great
was the loue of *Obadiah* towards the
Prophets in the persecution of *Iesa-*
bel, who with the hazard of his own
life, provided for the maintenance
and safetie of the Lords Prophets.

How louingly & bountifully did *Obadiah*.
noble womā the *Shunamite* entertain

We haue
many special
examples of
such as haue
dearely leued
their mini-
sters, recor-
ded in the
holi: Scrip-
ture, to moue
vs to the i-
mitation of
them therein
Dauid.
Salomon.
Hezekias.
Obadiah.
The noble
the *Shunamite*

The duties
of the people
to their mi-
nisters.

*Ebed-me-
lech.*

*The Gala-
tians,*

a. Inward
dutie of peo-
ple to their
ministers, is
Reuerence.
The necessi-
tie of this
grace; be-
cause men
are naturally
exceedinglie
readie to de-
spise their
ministers,
and that in
many re-
spects: of
which 5. are
set downe as
they followe
in order,

The Doctrine of Superioritie

the Prophet *Eliab*. The like affec-
tion wee may see in *Ebedmelech* the
blacke Moore: in *Lidia* the Purpu-
rissse, *Act.* 16. and in many other,
mentioned in the new Testament:
but especially in the *Galatians*: of
whom the Apostle *Paul* reporteth,
that they receiued him, not onely as
an Angel of God, and as Iesus Christ,
but also that they would haue pul-
led their eyes out of their heades to
haue done him good.

*Q. What is the next inward vertue or
dutie?*

A. The people are to feare and reue-
rence their Minister: which affection
is not to be separated from the former.

Q. What is your reason?

A. Because that as reuerence with-
out Loue will growe into hatred: so
loue without reuerence, will growe
into contempt.

*Q. Are not men ready and prone to con-
temne and despise their Ministers?*

A. Yes no doubt, and that for ma-
ny causes.

Q. How, and in what respect?

A. Not

and of Subiection.

The duties
of the people
to their mi-
nisters.

A. Not onely for that all men natu-
rally doe abhorre and loath the mi-
nistrie; but also for diuerse other
reasons and respects.

Q. What are they?

A. First, Ministers by the singular
wisdom and goodnesse of God, are
not Angels, but mortall men, and
subiect to the same naturall infir-
mities that other are. *Act. 14.*

1. Cause
why peo-
ple are ready
to despise
their mini-
sters.

Secondly, (for the most part) they want such outwarde orna-
ments, and garnishings, wherein
naturall and carnall men do delight:
as Nobilitie of birth, Beautie, Gorgi-
ous attire, and such like.

2. Cause.

Again, they are subiect to pouer-
tie, affliction, reproch, disgrace, iniu-
ries, and manifold temptations, a-
boue other callings.

3. Cause.

Furthermore, through infirmi-
tie, they oftentimes slip and fall into
sinne and offence.

4. Cause.

Lastly, the diuell in this latter
time of the worlde, not abiding the
light of Gospell, which God of his
infinite mercie hath restored, doth

5. Cause.

The duties
of people to
their mini-
ster.

The doctrine of Superioritie

labour by all meanes and wayes to
bring the Ministers into hatred, con-
tempt, and vile estimation.

*Q. How may this mischsefe be remedied
and provided against?*

Against the
former con-
tempt, it etc
are other 3.
most weigh-
tie reasons
he re set
downe in the
next place.

1. Reason hel-
ping against
con-empt of
the minister.
2. Reason.

3. Reason.

4. Reason.

A. By these reasons following, if
they bee seriously weighed. First,
that whosoever doth contemne the
Minister his person, is in hazard to
contemne his Ministerie and doc-
trine: and that to his owne de-
struction and condemnation, in
that he despiseth the meanes of his
saluation.

Secondly, that whosoever doth de-
spise the Minister (which is the Am-
bassador of God) despiseth & cōtem-
neth God himself, and Iesus Christ:
which is a fearful & execrable thing.

Thirdly, a man is to consider the
fearefull iudgement that God hath
powred out vpon such as haue con-
tēned, despised, or laughed to scorne
the Ministers of the word.

Furthermore, that although Mini-
sters be in theselues base & cōtemp-
tible: yet doth they carry vpon them
the

and of Subiection.

the person of the Lord Iesus Christ.

Lastly, they haue in readines (as the Apostle saith) vengeance against all such as doe resist and rebell against the truth.

Q. We speake the last day of the inward duties which the people are so performe to their lawfull minister: what are the outward duties?

A. They are diuers: the first whereof is bodilie reuerence or honour.

Q. Wherein doth that consist?

A. In 2. things, namely, { Gesture,
&
Speech.

Q. What meane you by the first?

A. The people are so to frame their bodies & behauior in the presence of their minister, as may declare & manifest the inward reuerence of their hearts toward his ministry & calling: wherein notwithstanding two extremities are to be auoided.

Q. What are those?

A. The effect, and the exesse.

Q. What meane you by the first?

A. When either no reuerence at

The duties of people to their minister.

5. Reason.

The outward duties to be performed of the people to their ministers, are

generallie 4:

but vnder e-

uery of them

sundry more

particular du-

ties are com-

prehended.

1. Of them is

bodilie reue-

rence.

The right

manner of

bodilie ge-

sture, is to be

obserued.

2. Extremi-

ties are to be

auoided.

1. Is defect.

The duties
of the people
to their mi-
nisters.

The doctrine of Superioritie

all is given : or that which is vn-
seemely, and agreable to the baser
sort of persons.

Q. What meane you by the other?

3. Excesse;

A. When that reuerence is giuen to
ministers, which is either due to God
himselfe, or to the Kings, Princes of
the world, as kneeling, &c.

Q. What examples haue you hereof?

A. In that worthie man *Cornelius*,
toward the Apostle *Peter*, But most
cleerely in the vassals of that Anti-
christ of *Rome*.

*Q. Let vs nowe speake of the out-
warde reuerence in wordes or speech
of the people towarde the Minister
of the worde : Howe is that perfor-
med?*

The right
manner of
reuerence in
speech is
likewise to
be obserued
and it consi-
steth in three
things,
1. In yeel-
ding to them
their due
Titles.

A. In diuerse respects. And first
of all, by giuing to them their iust
Titles.

Q. What Titles?

A. Such as serue not onely to ex-
presse and set forth the excellen-
cie of their calling : but also the na-
ture of the duties which they are to
performe.

Q. What

and of Subiection.

The duties
of the peo-
ple to their
Ministers,

Q. What examples haue you hereof?

A. Very many in the word of God: for there we may see that *Obadiah* and the *Shunamite* calleth the *Prophets*, *Elah*, and *Elsah*, by the name of *Lodes*. The *Prophets* are euer where called *Seers*, and *men of God*.

The *Ministers* of the word are both in the *Old* and *new Testament*, not onely called *Pastors* and *Feeders*: but *Maisters*, *Ambassadors*, and such like.

Q. What is to be auoided herein?

A. Both *Defect* and *Excesse*, as was said before in the gesture or outward behaviour of the bodie.

Q. What is the second respect you speake of? of how many things doth that consist?

A. Of two things: for first of al they are not to raile, nor speake contemptuously and slanderously of the person or office of the Minister, in his absence.

Secondly, they are to speake reuerently of him: and in all truth and faithfulness to defend his cause. The first whereof is a grieuous fault, con-

demned

The duties
of the people
to their mi-
nisters.

The contra-
rie is a note
of hypocrites
& malicious
wicked men.

Ahab.

Priests.

Scribes.

Pharises.

Good men
• speake well
of their good
ministers.

*Iehosha-
phat.*

Nicodemus.

3. Dutie in
respect of
reuerence,
concerning
speeche, that
they do cha-
rizable ra-
ther lessen
then over-
hardly to
censure their
infirmities.

The doctrine of Superioritie

demned in the word of God, euen in
regard of priuate men. This is the
verie propertie of hypocrites and
malitious enemies against the truth:
as appeareth in *Ahab* toward *Michai-
ah*: and in the high *Priestes*, *Scribes*
and *Pharises* with their adherents, a-
gainst *Iohn Bahtist*, *Christ Iesus*, and
his *Apostles*.

The other is a dutie practised by
them that had felt sweetnes, and
profited by the Ministerie of the
word: as by *Iehosaphat*, *Nicodemus*,
and diuers others specified in the
Euangelists.

Q. *What say you to the third?*

A. The people are not by speech to
discouer, blase abroad, or publish vn-
to others (especially enemies of the
truth) the fault and infirmities of
their *Teachers*.

Q. *Why not?*

A. Because first of all it were to
play the parte of cursed *Cham*, who
discouered the nakednes and shame
of his father: as also of those hel-
hounds (the yong childrē of *Bethel*)
who

and of Subiection.

who vpbraideth the *Prophet* by his baldnes. Yea it were diuellish ingratitude for any to lay open the faultes and offences of him, who desireth with all indenuour to heale and couer their sinnes and transgressions, both before God and men.

Q. What is the second generall dutie of the people to their Minister?

A. They are to obey and submit themselves to him: according as it is commaunded by the *Holy Ghost. Heb. 13.*

The duties
of people
to their mi-
nisters.

The 2. gene-
ral dutie of
people to be
performed to
their mini-
sters, it is O-
bedience.

Wherevnto
3 things are
required.

1. Thing is,
that they be
willing to
suffer iust
reproofe,

Q. What is required herein?

A. First, they are willingly to yeelde themselves to be gouerned and ruled: yea to be admonished, reprovued, and censured by him. And that not without good reason and equitie: for, seeing God requireth those duties at the handes of the Minister, it is good reason that the people should yeelde thereunto.

Q. Who hath done so?

A. The best and greatest persons
amongst

he duties
of the people
to their mi-
nisters,

The Doctrine of Superioritie

amongst the seruants of God : as
David, *Iehosaphat*, and diuers o-
ther.

*Q. What is the second thing requi-
red?*

A. The people must be content

1. They must with their owne places and duties,
not presume and not vsurpe and incroach vpon
to intermed- the office and duties proper & pecu-
dle with any liar to the publike Ministers of the
publike du- tie, proper to word.

the minister: *Q. What are these duties?*

such as are *A.* First of all the *Preaching*, opening
preaching of and *Interpreting* of the holy Scrip-
the word. &c tures.

Secondly, Publike Prayer.

Thirdly, the *Administration* of the
holy Sacraments.

3. Reasons *Q. Why may not the people meddle
why the peo- with these things?*

ple may not *A.* First, because God in his wise-
intermeddle dome hath distinguished euery cal-
with the du- ling with the duties thereof, from all
ties of the other : containing them so within
ministers of- their limits, that one is not to in-
fice. croach vpon another.

1. Reason.

2. Reason.

Secondly, the Ministerie of the
word

and of Subiellion.

word is so holy a thing, and doeth import the Lord himselfe so nigh, that no man may take it vpon him, except he be called of God.

The duties
of the people
to their mi-
nisters.

Lastly, if euery man might vsurpe the duties of the Minister, it would open a way for a number of mischiefs, and that to the ruine and ouerthrow of the saluation of man: in regard whereof, the Lord from time to time hath bin most seuerely reuenged vpon the persons of them that haue intruded themselues into the office of the Minister: as it is manifest in *Saul*, and King *Vzziah*.

3. Reason.

Q. What is the third thing required as belonging to the submission of the people to the Minister?

Touching
Obedience,
the people
are in the 3.
place duti-
fully to heare
and embrace
the truth of
all their holy
doctrine.

A. The people are humbly, readily and chearefully, without pride and contradiction, to heare, imbrace and practise the doctrine which the Ministers doe deliuer: according to the example of the *Bereans*, *Thessalonians*, and such like among the seruants of God.

Q. Is this simplie to be performed, and without

The duties
of people to
their mini-
sters.

The doctrine of Superioritie

without exception?

A. No: for the people are to examine the Ministers doctrine, whether it be agreeable with the word of God or no: a thing not onely commaunded by the Holy Ghost, as appeareth, 1. *Thessa. 5. 1. Ioh. 4. 1.* but also practised by the seruants of God.

Q. What is the third generall dutie which the people owe to their Minister?

A. They are to maintaine and sustaine him and his familie with all necessaries, according to their ability.

3. Generall
dutie to be
performed
of people to
their mini-

sters: it is
maintenance
of them and
their fami-
lies.

Q. Where is this warranted and commaunded?

A. In many places, both of the old and new Testament.

Q. What reason should moue men to the practise hereof?

The proofes
of it, are sun-
drie testimo-
nies of holy
scripture.

A. First of all, naturall equitie, that is, *The labourer is worthie of his hire.*

3. Reasons
drawne from
the same.

Secondly, the excellencie of the things which the people reape at the handes of the Minister: according

ding
11. 1
things
your c

Th
God
this
ment
trarie

La
thie
verie
and n
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verse
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Q.
tie?

A.
ly fo

Q.
A.

his

per
real

tie,
nift

and of Subjection.

The duties
of people to
their Mini-
sters.

ding to that of the *Apostle*, 1. *Cor.* 9. 11. *If we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things?*

Thirdly, the sweete promises of God made to the performance of this dutie: and his heauie iudgements threatned against the contrarie.

Many exam-
ples recor-
ded therein,

Lastly, the examples of the wor-
thie seruants of God, who haue bin
verie carefull for the prouision
and maintenance of the Ministers:
as may appeare, 2. *Chron.* 31. from
verse. 3. to the end. And in many o-
ther places.

*Q. What is the last generall du-
tie?*

A. The people are to pray earnest-
ly for their Minister.

Q. Where is that required?

4. General
dutie to bee
performed
of people to
their mini-
sters: it is
prayer to
God for the

A. By the *Apostle Paul* in diuers of
his *Epistles*. And practised by the *Pro-
phet David*, *Psal.* 132. 9. And good
reason thereof, for without this du-
tie, the studies and labours of the Mi-
nisters shall haue small successe.

We

The duties
of Parents
toward their
children:

We haue a
threefolde
prooffe that
the naturall
Parents are
to performe
duties to-
ward their
children.

1. Prooffe is,
from the
light of
nature.

2. Is, frō the
equitie of it.

3. Is, by the
word of
God.

The duties
of Parents
toward their
children, are
generally 8.

& these also
haue their

generall par-
ticulars con-
tained in the.

1. Generall
dutie is loue.

The doctrine of Superioritie

*We are now come to the duties of Pa-
rents toward their children : and after
that, to the duties of children toward
their Parents.*

*Q. Do Parents owe dutie to their chil-
dren?*

*A. Yea in nature, equitie, and by the
word of God.*

*Q. What are the duties which Pa-
rents are to performe toward their chil-
dren?*

*A. They are diuers. The first where-
of is Loue.*

Q. Are Parents to loue their children?

A. Yea no doubt.

Q. Where is that proued?

A. Titus. chap. 2. ver. 4.

*Q. Yea but that is spoken onely of the
Mother?*

*A. I grant, but in all equitie, and by
iust proportion, it extendeth also vn-
to the father.*

Q. What should cause you to thinke so?

*A. Because God hath planted in
the hearts of both Parents, as well
the man as the woman, certaine
seedes and sparkes of loue and ten-
der*

der affection towards their children, which were in vaine, and to no purpose, if Parents should not actually loue their children.

Q. What thinke you therefore if parents loue not their children?

A. They are worse then bruit beasts: who by a certaine blind instinct and affinitie of Nature, doe so tender and loue their young ones, as that they will hazard their bodies, and loose their liues, to deliuer them from danger.

Q. What reasons should moue Parents to loue their children?

A. Diuerse reasons, and that of two sorts.

The First whereof are cōmon with the heathen, and meer naturall men. The second, are particular to Christians, and such as are borne in the Church of God.

A. Speake of these in order?

A. The heathen, and meere naturall men, doe loue their children for three causes.

First, because they are made, and

G

ingen-

There are 1.
Sortes of rea-
sons, to moue
Parents to
loue their
children.
1. Sort com-
mon to the
heathen
with vs.
2. Sort pecu-
liar to vs
Christians.
Of the 1.
sort of Rea-
sons there
are 3.

1

The duties
of Parents
toward their
children.

The doctrine of Superioritie

ingendred of their owne nature and substance, and so consequently flesh of their flesh, & bone of their bone: now none are so outrageous & monstrous to hate their owne flesh, but rather to loue and to cherish it.

2. Secondly, children doe carrie the image and person of their Parents, insomuch that they may beholde themselves in their children whilest they liue: and after a sort liue in them when they are dead.

3. Thirdly, that if childrē be brought vp in any good manner, they afterwarde yeelde vnto their Parents great benefite, comfort, and reliefe, especially in their old age, and necessitie.

Q. But what speciall reasons haue Christians to loue their children?

A. Not onely the former, but also other of greater weight.

And first of all, their children are borne within the couenant of God: and therefore his sonnes and daughters. *Eze. 16.*

Of the 2.
sort of Reasons, there
are also 3.

1. Reason.

2. Reason.

Secondly, their children are parts
and

and members of the mysticall bodie
of Christ (as appeareth, for that the
Sacrament of Baptisme belongeth
to them) & so consequently they are
free denisons and heires of the king-
dome of God.

Thirdly, they are appointed and
sanctified euen in their birth to glo-
rie and worship the Lord: as also to
profit and do good to the Church.

3.

*Q. If Parents would looke upon their
children in this glasse, they could not but
be moued to loue them: but what if they
be not moued?*

*A. It is a fearefull signe, which doth
declare y they are become vnnatu-
ral, & giue vp vnto a reprobate mind.*

*Q. But may not the loue of Parents de-
generate and grow so farre out of square,
by reason of the corruption and disorder
of their affections: as of a good and law-
full thing, to become wicked and perni-
cious?*

A. Yes no doubt.

*Q. What meanes or cautions are to bee
observed to keepe it in the right forme or
temper?*

G 2

A. Three

The duties
of Parents to
ward their
children.

The Doctrine of Superioritie

A. Three cautions are required there-
vnto.

3. Cautions
are required
to the mode-
rating & well
ordering
of the loue
of Parents to-
ward their
children.

1. Caution.

2. Caution.

3. Caution.

First, Parents are not to loue the
bodies of their children better then
their soules: nor to make more care-
full prouision for their estate in this
life, then for their happinesse in the
life to come: which is the common
course of the world, as wee may see
daily by wofull experience.

Secondly, they are to loue and pre-
ferre their children, neither aboue
God, & his glory: neither yet before
their own bodies & soules. This was
the great fault of *Ely*, as appeareth,
1. Sam. 2.

Thirdly, they are to discouer their
loue to their children, neither too
much, nor too litle. For the first ther-
of, doth giue children incourage-
ment to contemne and loathe their
Parents, as also to take the raines to
run forth into all dissolutenesse, to
their viter destruction.

The other doth discourage chil-
dren, & is the cause of many mischiefs,
& therefore iustly condemned by the
holy

holy G

2. W

parents

A. Th

2. In

A. In

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Seco

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profes

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o 13.

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A. A

sheba.

paren

2. A

these

COLT

and of Subiection.

holy Ghost, *Ephe. 6. 4. Col. 3. 21.*

Q. What is the second generall dutie of children.
parents toward their children?

A. They are to teach & instruct the.

Q. In how many things?

A. In three things?

Namely, in the knowledge of God,
 and of his word,

Secondly, in ciuilitie and good man-
 ners.

Thirdly, in good Arts, trades, and
 professions: wherby they may main-
 tain the selues, & do good to others.

Q. Where is the first commanded?

*A. In many places both of the old &
 new Testament: as namely, *Exod. 12.*
*& 13. Deut. 4. 11. Iosh. 4. Eph. 6.**

*Q. What Parents haue practised these
 commandments?*

*A. The best and most notable a-
 mongst the seruants of God.*

Q. Who are they?

*A. Abraham, *Gen. 18.* David & Bath-
 sheba. *Pro. 4. ch. v. 3. & 4. & ca. 31.* the
 parents of *Timothie, 2. Tim. 1. & 3.**

*Q. Are all Christians bound to followe
 these examples?*

The duties
 of parents to
 ward their
 children.

The 2. gene-
 ral dutie of
 parents to-
 ward their
 children, is
 that they
 teach & in-
 struct them,

1. In the
 knowledge
 of God and
 his word.

2. In good
 manners.

3. In good
 Artes and
 trades of li-
 uing.

Examples of
 parents care-
 full to in-
 struct their
 children.

A. Yea,

The duties
of parents to
ward their
children,

The Doctrine of Superioritie

A. Yea, for to that end are they recorded in in the holy Scriptures.

Q. What reasons should moue them thereunto?

There are 7.
important
reasons to
moue parents
to teach their
children the
true know-
ledge and
feare of god.

1. Reason,

A. Diuerſe, both in regard of their children, and of themſelues.

Q. What is the first?

A. Their childre are not borne without reaſon, but capable of knowledge and vnderſtanding; and therefore are parents to enlighten them, as with humane knowledge: ſo eſpecially with the knowledge of God, and his will, that ſo they may excell the children of Pagans.

2. Reason.

Secondly, Parents are to be eſpecially carefull, that their children may be deliuered from the wrath of God, & brought into his fauour: but this cannot be without teaching and inſtructing: for faith cometh by hearing of the word of God: & how ſhal men hear without teaching and inſtruction?

3. Reason.

Thirdly, if Parents inſtruct their children, it is a way or means for the Lord to teach them, and to increaſe their knowledge: & that by the free grace

and of Subjection.

The duties
of Parents
toward their
children.

grace & promise of God: see *Gen. 18.*

Fourthly, as the Lord doeth enlighten the hearts of parents by the ministerie of the word, and other good meanes: so are they to impart of the same grace vnto others: and to whom, if not to their children? 4 Reason.

Fifthly, the fruit which commeth of teaching children in their youth, is 5 Reason.
great and excellent, which is set downe, *Prou. 22. 6. Teach a child in the trade of his way, and when he is old he shall not depart from it.* Which is a verie true sentence: for why? A childe is as a newe vessell, which not onely doth easily receiue good liquor, but doth a long time retaine and keepe the saueur thereof: If men growe old before they be taught, instructed and called, by reason of their dulnes and hardnesse of heart, they will hardly euer attain to any great measure of knowledge and repentance.

Furthermore, it will bee a wofull 6 Reason,
and fearefull thing for Parents to see their Children beaten downe to hell, by the flaming fire of

The duties
of Parents
toward their
children.

The Doctrine of Superioritie

Iesus Christ comming to iudgement: but this shall be the case of all both old & yong, that are the found ignorant of God and of his truth.

7. Reason.

Lastly, if the children of Christians perish for want of teaching, their blood shall be required at the hands of their parents.

Q. The reasons which you have brought forth, do seeme to be of weight, to prove that parents are bound to traine up their children in the knowledge of God, and of his will. But many Parents doe thinke themselves discharged, if they send their children to the publike Ministrie, where all sorts and ages are to learne the will of God?

No diligence
of others can
exempt or
discharge na-
turall parents
from their
holie endeu-
our to teach
their childre
the know-
ledge and
feare of god.
There are 4.
reasons of it.

A. All this doth not exempt parents from doing that dutie which the Lord hath so plainly commaunded and laid vpon them in his holy word: especially seeing they haue so many opportunities, occasions, and furtherances, to allure and incourage them thereto.

Q. What are they?

I.

A. First, by reason of continuance with

and of Subiection.

The duties
of Parents
toward their
children.

with their children, they haue more
time and occasion to teach them
then others.

Againe, the loue and affection
which children haue toward their
Parents, doeth cause them to like
and willingly entertaine that which
proceedeth from their Parents.

2.

Furthermore, Parents knowe bet-
ter then strangers, the nature, strēgth
and capacitie of their children, and
therefore can best and most fitly ap-
ply themselues vnto them.

3.

Lastly, when they teach their chil-
dren, they doe the will of God, and
so please him. The consideration
whereof, cannot but be verie com-
fortable, and take away all tediousnes
from performing this dutie.

4.

*Q. How long are Parents to teach, in-
struct, and aduise their children?*

A. Not onely in the minoritic and
tender age of their children, but so
long as they haue need to be taught,
admonished and instructed, and as
the Parents may, and are able to doe
their dutie therein. For age, and pro-
cess

Parents are
constantly to
teach and ex-
hort their
children to the
true know-
ledge, feare,
and obedi-
ence of God.

The duties
of parents to
ward their
children.

The doctrine of Superioritie

cessse of time, doeth neither dissolue the bondes of nature : nor defeate the duties which are laid vpon men by the law of God. And therefore the wisest of the seruants of God continued the practise of exhorting and instructing their children, to the true feare and obedience of God, euen then, when they were come vnto the ripenes of their yeares: yea so long as they enioyed life together.

2. Instructiō
which pa-
rents are to
acquainte
their childre
withall, is co-

cerning ciu-

ilitie, & man-

nerlie or
comely be-

hauour.
This kinde

of the Parēts
instruction is

of no small
weight in

manie re-
spectis.

1. Respect,
which ma-

keth it of
great mo-
ment.

Q. Wherein are Parents next to instruct their children?

A. In ciuilitie and good maners or behauour.

Q. This seemeth not to be a matter of so great weight, seeing it doeth concerne but the body, and outward estate of man.

A. Yea, but for all that, it is not to be neglected, being of great momēt and cōsequēce, & that in diuers respects.

Q. What are those respects which moue you to say so?

A. First, it were an heauie case that the body & limbs of a child which are created comely & beautiful, shuld by the negligence & retchlesnes of the

Parents

Parents
motion
which
and di
manshi

Seco
our, de
basely
many
diuers
who y
beha

Bes
rupt
& bri

as to
witho
& sue

ligh
good
the m

crue

Ag
uio
men
ons
con

and of Subiection.

The duties
of Parents to-
ward their
children.

Parents be deformed, and the vse and motion thereof vitterly peruerted: which is nothing else, but an inuirie and disgrace cast vpon the workmanship of God.

Secondly, euil manners & behaiour, doe cause religion it selfe to be basely accounted of in the heartes of many: as we may see by experiēce in diuers, otherwise, good professors, who yet are of an vncomely & rude behaiour.

Besides, euil bringing vp doth corrupt the mind and heart of children, & bring them to an euill disposition; as to be proud, churlish, hard harted; without compassion towards others, & such like. And therefore one by the light of nature, saith very well, *That good & liberall education doeth mollifie the manners, and not suffer them to be cruell and sauage.*

Againe, good bringing vp & behaiour, is as the foundation, and ornament of all duties, trades & professions, giuing them their due grace and commendation.

Lastly,

The duties
of Parents
toward their
children.
1. Respect.

The doctrine of Superioritie

Lastly, comely & good behaviour is pleasant and acceptable in the eyes of God & men: as it is cleare, 1. Kings 10. where it is recorded, that when the Queene of the South did behold the comely and gracious behaviour of the seruants of Salomon, she was greatly rauished therewith. And this also doeth the Holy Ghost commend as an excellent vertue.

Q. It cannot otherwise be, for why? the Lord God is not the author of confusion, vncomelines, and disorder. But what say you of them that bring up their children (I will not say as wild and sauage people) but little differing from brute beastes, as may appeare in all their actions, and gesture?

Is is a great sinne for Parents to neglect to teach their childre good manners.

3. Instructio
which parents
are to giue
their childre
is concerning
some honest
science or
profitable
trade of life.

A. They doe that which is vnpleasant in the eyes of God and his Angels: offensive to men: and to the vndoing of them whom they should frame in the most comely manner.

Q. What is the third thing wherein Parents are to instruct their children?

A. In good Artes, Sciences, and occupations.

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Q.

and of Subiection.

The duties
of Parents to
their childre.

Q. What are the reasons to perswade
them hereto?

A. First, Artes and Sciences were in
vaide inuented and brought to light
by the Lord, if so be they be not vp-
held and continued from the father
to the child.

5. Good rea-
sons alledged
to this pur-
pose.
1. Reason.

Againe, God doeth commaund
that all men that are able & fit there-
vnto, should maintaine and vphold
themselues by the sweat of their
browes. Gen. 3. But this cannot be,
without some trade or calling.

2. Reason.

Besides, whosoever wil be accoun-
ted a true member of Christ, and par-
taker of the fellowship of Saintes, he
must by some gift and calling (as it
were an holy meane) conuey vnto o-
thers, some grace or benefite.

3. Reason.

Furthermore, as the Lord hath
promised to blesse, defend and com-
fort, both by himselfe and his An-
gels, such as are in their waies, to wit,
walking in some lawfull calling or
dutie: so contrariwise, such as liue ide-
ly and without a lawful trade, he hath
laide open as a prey to the diuell, and

4. Reason.

to

The duties
of Parents
toward their
children.

The Doctrine of Superioritie

5. Reason.

We haue al-
so sundry no-
table exāples
hereof recor-
ded in the ho-
ly scriptures
of God.

3. Generall
dutie to be
performed
of parents to-
ward their
children, it is
Correction,
or Chastite-
ment.

to manifolde plagues & iudgemēts.

*Q. What say you further in the last
place for the reason hereof?*

*A. That when men doe want law-
full meanes and Sciences to main-
taine their liues withall, they are dri-
uen through necessitie to euill shifts
and deuises, and that oftentimes to
their open shame and destruction.*

*Q. Your reasons are good, and duly to be
regarded. But who haue bin moued to doe
their duties herein?*

*A. Diuers of the ancient Fathers,
who brought vp their children, not
simple in Trades and Sciences, but in
such as were lawfull and profitable.
As appeareth in the sonnes of Adam
and the Patriarkes, in Moses. Yea euen
in the children of wicked Caine.*

*Q. What is the third generall dutie of
Parents toward their children?*

*A. Parents are to correct and chas-
tise them.*

*Q. Where is that warranted and com-
manded?*

*A. In many places of the holy
Scripture: but most plentifully and
earnestly*

end of Subiection.

The duties
of parents to
ward their
children.

earnestly in the *Proverbs of Salomon*, as appeareth, *Prov. chap. 13. 24. and chap. 19. 18. and 22. 15. and 23. 13. 14. and 29. 15. 17. 19.*

Q. This is an hard thing for Parents to performe by reason of their excessive affection, and tendernes toward their children: with what reasons therefore are they to overcome themselves?

A. The reasons are of two sortes.

The First is, in respect of their children.

The second is in regard of themselves.

Q. What say you of the first?

A. That is many waies.

The first is takē frō *Pro. 22. 6. Foolishnes is bound up in the heart of the child, which the rod of correctiō, wil drive away.*

The meaning is, that there lieth in the heart of the child such a bundell or sea of naughtines, as wil bring him to utter destruction, if it be not diminished: or at the leastwise restrained.

Now ther is no other mean to bring that to passe then correction. Therefore if Parēts loue their childrē, they wil not deny, or keep frō them so excellent a remedie.

Againe,

It is good for the children themselves, that their parents doe giue the discreet and due chastisement or correction: and that for 3. Causes.
1. Cause.

The duties
of Parents
to their chil-
dren.

3. Cause,
why parents
are to correct
their childre,
euen in re-
spect of the
children
themselves.

There are
likewise 3.
Reasons to
moue pa-
rents wisely
to correct
their childre
in respect of
their owne
soules, euen
because of
3. special
commodities
which come
to them
thereby.

1. Commodity

The doctrine of Superioritie

Againe, without correction, all
teaching, instruction, and admoniti-
on, is altogether in vaine: for why?
children will contemne and abuse
the wordes of their Parents be they
neuer so excellent, if correction and
discipline be not added to make
them effectuell: as we may see daily
by wofull experience.

Lastly, correction and due cha-
stisement will keepe & saue the child
from open shame, reproach and ma-
nifold miseries, into which he will
runne and cast himselfe willingly, if
he be let alone, and suffered to liue as
he list in dissolutenes, and impunitie.

Example hereof in the sonnes of
Ely.

2. What say you now in respect of pa-
rents?

A. They shall reape diuers com-
modities by performing their dutie,
in vsing discipline ouer their chil-
dren.

For first of all, when by instructi-
on and chastisement they haue pre-
uailed with their children, they shall
see

And of Subjection.

*The duties
of Parents to
ward their
children.*

be daily matter of comfort and re-
joycing in their beholding of the
good behaviour and conuerlation
of their sonnes and daughters, and
the blessing of God as a consequent
thereof.

Againe, they shall auoid the dis-
pleasure and iudgements of God
due for the neglect of their dutie, and
for suffering their children by means
thereof to runne headlong to ruine
and destruction.

Lastly, if they cannot preuaile by
this meanes with their children:
yet shall they haue the peace of a
good conscience for doing their du-
tie, and the approbation and te-
stimonie of GOD, and of his
Church.

*Q. You affirmed of late that Parents
ought to correct their children: and
proved the same by diuerse good reasons
and authorities out of the worde of God.
Nowe because that men through blind-
nesse of mind, and corrupt affection, may
abuse so excellent a meane, and turne
it to the hurt of their children: let vs ex-*

H

quire

The duties
of Parents
toward their
children.

To the end
Parents may
correct their
children in
the right
manner :
5. things are
to be obser-
ued.

The 1. thing
to be obser-
ued.

1. Thing.

2. Thing.

3. Thing.

The doctrine of Superioritie

quire wherein the right practise or use of
the same doth consist?

A. To the right maner of correction
of childre, diuers things are required
For first of all, they are not to cor-
rect them without iust cause : other-
wise it were injury, & iniquitie, which
the Lord doth abhorre.

Secondly, they are to make their
fault knowne vnto them, by laying
forth the greatnesse thereof, out of
the word of God : that so they may
the better be humbled for their of-
fence : and beare their punishment
the more patiently and quietly.

Furthermore, Parents are not to
correct their children in wrath, and
revenge, but in loue, and with a de-
sire to doe them good; if they looke
for the blessing of God vpon the cha-
stisement which they inflict.

Q. What is further required?

A. They are to correct their chil-
dren in equitie and proportion : and
that is, when their correction is nei-
ther too little, nor too much, but ac-
cording to the qualitie and measure
of

end of Subjection.

The duties
of parents to-
ward their
children.

of the offence. For if they fall into any extremitie, it is a meane to harden the heart of the child, and cause him to contemne and make no account of correction.

Q. What are Parents yet to doe in this respect?

A. They are wisely to consider the age, the strength, the capacitie, quality, and nature of their children: for why, they are not to correct the being infants, and verie small, in the measure which agreeth to the when they are further growne: nor deale so severely with them that are ignorant, as with such as know their dutie: nor with them that are weak, and sickely, as with them that are healthfull and strong: nor with timorous and mild natures, as with those that are bold and stubborne.

Q. If Parents would obserue and use this discretion, in correcting their children, they should reape better fruites then commonlie they doe. But let us proceede to the next dutie. What is that?

H 2

A. Parents

The duties
of Parents to
ward their
children.

4. General
dutie which
paréts are to
performe to.
ward their
children : is,
that they go
before them
in a good
course and
godly exam-
ple of life.

The euil ex-
ample of Pa-
rents is ex-
ceedingly
dāgerous to
corrupt
their childre
There are 2.
special Rea-
sons thereof.
1. Reason.

The Doctrine of Superioritie

A. Parents must carry before their children, a good example of life and conuerſation.

Q. *What reason haue you for it?*

A. Firſt, children are naturally gi-
uen to follow, imitate, or counter-
terſeite the behauiour and actions
of their Parents, eſpecially if they
be euill, by reaſon of the general cor-
ruption, and peruerſneſſe of man,
wherby he is prone to euill, & vnto-
ward to all things that are good.

Q. *But can the euill behauiour of Chri-
ſtians hurt their children?*

A. Yea, a great deale more then of a-
ny other, by reaſon that their chil-
dren think, that whatſoeuer they do
is good and lawfull.

Q. *What is your ſecond reaſon?*

A. If Parents inſtruct their chil-
dren neuer ſo well and diligently :
and correct as ſeuerely as may be:
yet all this labour is loſt, except
they conſorme themſelues to the
worde and will of God. For other-
wiſe they ſhall caſt downe with their
euill and lewde exemple, as they
build

And of Subiection.

build vp by their godly doctrine and
seueritie. Lamentable experience
hereof wee haue in diuerse Fami-
lies and houses: which though they
professe the worde of God, yet for
want of the practise thereof by the
Parents and Gouvernours; as euill,
or worse children, proceede from
thence, as from the houses that ne-
uer heard or knew what Christian
Religion meant.

Q. What is the first dutie?

A. Parents are to yeeld to their chil-
dren in their minoritie, and while
they are not able to prouide for
themselues, all things necessarie for
their nursing and bringing vp, o-
therwise they should bee worse then
bruit & vnreasonable creatures, who
haue a certaine care and regarde to
prouide for the necessitie of their
yong ones, till they be able to sup-
port and maintaine themselues.

Q. What is the first dutie?

A. They are to prouide, and lay vp
for their children, euen when they
are come to ripe age and yeares, such

The duties
of parents to
ward their
children.

5. General
dutie to be
performed
of parents
toward their
children: is,
a tender care
of nursing
& bringing
them vp in
their yonger
& more ten-
der yeares.

6. General
dutie to be
performed
of parents to
ward their
children: is,
moderate
prouisio for
reliefe of
their neces-
sities, against
the future
hardnes and
difficulties
of this
world.

H ;

goods

The duties
of Parents
toward their
children.

The Doctrine of Superioritie

goods and possessions, as may main-
taine them in good estate, not onely
in their life time, but when they are
departed from them.

Q. What warrant have you for this?

A. Not onely expresse doctrines,
1. *Tim. 5.* and 2. *Cor. 12.* But also the
example of *Abraham*, the father of
the faithfull. *Gen. 25.* Who before his
ende provided for the welfare and
comfort of his children after his
death.

*Q. But may Parents gather and lay vp
for their Children, what they thinke
good?*

Parents in
laying vp
goods in
store for
their childre
must ob-
serve 3. Cau-
tions.

A. In no wise: for the goods which
they lay vp for their children, must
be obtained and gathered. First of
all, by lawfull meanes.

Secondly, without hindering of
themselves, in the obtaining & folo-
wing of heavenly things pertaining
to their owne saluation.

Lastly, that in providing for their
children, they doe not withdrawe
such duties as the Lorde hath
commanded them to performe. and
bestow

and of Subiection.

The duties
of Parents to-
ward their
children.

bestow out of their goods, to the vp-ward their
holding and comfort of others. children.

Q. What is the seventh dutie?

A. Parents must haue a great and 7. Dutie of
especiall care to prouide for the parents to-
comfort, holinesse, and chastitie of ward their
their children, by the honourable c- children, is
state of marriage. that they
haue meete
care to
see them
well besto-
wed in mar-
riage.

*Q. Where is that approued and com-
mended?*

A. In verie many places of the ho-ward in mar-
ly Scripture, and namely in these, riage.

Gen. 24. and 26. Dent. 7. Indg. 14. Gen. 29. 19. Cor. 7. and such like.

*Q. Why may not children prouide and
make choise for themselues in Marriage,
but that their parents must haue a stroke
therein?*

A. There be verie good and iust rea-
son thereof.

There are 3.
good & iust
Reason, why

For first of all, children are a part
of their Parents, and the chiefest
treasures they haue amongst other
worldly goods: and therefore not
to bee bestowed and conueied away
without their free consent.

parents are to
haue a chiefe
stroke in the
marriages of
their childre.
1. Reason.

Againe, parents doe carrie a more 2. Reason.

The duties
of parents to
ward their
children.

The Doctrine of Superioritis

sincere and vpright affection to the welfare and benefite of their children, then they themselves doe: being blinded and misled with corrupt and headie respects.

2. Reason.

Lastly, they can see and discern by reason of their knowledge and long experience, what is good and meet for the benefite and comfort of their children, farre better then they themselves can.

Q. But may Parents do what they list in bestowing their children in marriage?

Neuerthe-
les the autho-
rity of parents
is limited in
3. cases.

1. Limitatis.

A. No, for they haue their limitation from the word of God: and therefore they are not to inforce their children to marrie whom they list against their wils.

2.

Againe, they are not to cause their children to marrie before they knowe what marriage meaneth, and the duties thereof: as many giue their children in marriage almost before the time they knowe their right hande from their left: which is the cause afterward of many mischiefs and inormities.

Lastly,

and of Subiuction.

The duties
of parents to
their childre

Lastly, they are not to deferre or put off the mariage of their children too long a time: which was the fault of *Isaiah* toward his daughter in lawe *Thamar*, which in the end brought vpon him great hearts smarte and confusion, as appeareth, *Gen. 38. 18.*

Q. What is the last dutie of Parents?

A. They are earnestly and with all seruencie of Spirit to pray to God for their children, as *Abraham, David*, and the rest of the holy seruants of God haue done. And that not without great cause: for hereby they doe obtaine not onely a blessing vpon all the duties which they performe toward their children, but also all other graces they stand in neede of, both in regard of this life, and of the life to come.

8. Dutie of
parents to-
ward their
children, is
that they doe
pray earnest-
lie and con-
stantly to
God for his
all-sufficient
blessings vpon
them.

Of

The duties
of children
to their Pa-
rents.

The doctrine of Superioritie

OF THE DVTIES
of children toward
their Parents.

Q. *Are children to performe duties
toward their Parents?*

Children are
by the com-
mandement
of the Lord
to performe
4. special du-
ties to their
parents,

A. Yea no doubt: for why? the Lord
hath commaunded in the *first Commandement*, that children should *Honour*
their Father and Mother: vnder which
word *Honour*, are contained all duties
which children are to yeeld to their
Parents.

Q. *What are those duties?*

The first of
them is loue;

A. They are diuers: the first where-
of is *Loue*.

Q. *Are children then to loue their Pa-
rents?*

And it is
a most ne-
cessary dutie

A. Yea, loue is so necessarie a ver-
tue in the hearts of children, that
without it, they will neuer yeeld o-
ther duties vnto Parents: or if they
do, yet can they not please God: for
why? the Lord doeth abhorre all
duties be they neuer so excellent,
that proceede not of loue. *There is no*
doubt

and of Subiection.

doubt but that all children generally are backward to this dutie.

The duties
of children
to their P-
rents,

Q. What reasons therefore may persuade them thereunto?

A. Diuers and those effectuell.

For, first of all, the Lord hath commaunded children to loue all men, how farre remoued so euer they be, in regard of any band or coniunction: therefore much more their Parents, to whom they are so neere linked in nature.

6. Reasons^m
are alledged
to moue
children to
loue their
parents.

1. Reason.

Againe, God hath put his owne person vpon Parents, and giuen them his owne amiable titles, which originally and directly are proper to himselfe: whereupon it followeth, that if children haue any sparke of goodnes and pietie to God, they cannot but beare a tender affection toward their Parents.

2. Reason.

Thirdly, God hath planted in them a certaine naturall affection & inclination toward their Parents: which if they do labour to extinguish & suppress, they are worse the brut beasts who being moued with nothing els but

3. Reason.

The duties
of children
to their pa-
rents.

The doctrine of Superioritie

but a certaine instinct of nature, do depend wholly vpon those that ingendred them, & seeme to preferre them before all other.

4. Reason.

Besides, Parents are the authors and causes of the life and beeing of their children : and therefore are they vnworthy of life & being, that carry not a louing heart toward their Parents,

5. Reason,

Furthermore, Parents are the causes, and as it were fountaines, whereby al good graces and giftes are conueied vnto children, bodily and spirituall, concerning this life & the life to come: and therefore what horrible vnthankfulnes were it, if childrē should not loue such excellent instruments.

6. Reason
mouing chil-
dren to loue
their parents

It may be
perceiued by

4. Reasons,

that the loue
of Parents is

great toward
their childrē.

Lastly, Parents do loue their children, and therefore are children to yeeld the like vnto their Parents: for loue doth deserue and ought to procure loue.

Q. But how is it manifested that Parents loue their children?

A. Diuers waies. And first, in that they doe so tenderly nurse and bring them

and of Subjection.

The duties
of children
to their Pa-
rents.

them vp.

Againc, for that they do so care-
fully and diligently watch ouer them
againſt all dangers.

Befides, how patiently doe they
take and put vp many troubles, an-
noyances and vexations, at the hands
of their children.

Furthermore, they do often, euen
with cheerfulnes defraud themſelues
of many neceſſaries, which they the-
ſelues ſtand in need of, for their chil-
drens ſake: as meate, drinke, apparell,
ſleepe, and ſuch like.

Q. By all that you haue ſaid, I ſee it is
great reaſon that children ſhould loue
their Parents, and that euen of conſci-
ence: But haue you any examples that a-
ny haue ſo done?

A. Yea, many of the deare children
of God in times paſt: and many alſo
at this day, as may appeare by diuers
ſignes and effects: whoſe worthy ex-
amples all other ought to imitate
and follow.

Q. What if Parents be churliſh and vn-
naturall?

A. They

The exam-
ples of lo-
uing childre
may be a 7.
Reason to
mouers to
loue our pa-
rents.

The duties
of children
to their Pa-
rents.

The doctrine of Superioritie

A. They are tenderly to loue their Parents for all that.

Q. What is your reason?

A. Because that a vice or fault in the person of the Parents, cannot dissolve that naturall bond where- with children are knit vnto them: much lesse abolish the dutie that God hath laid vpon children.

Q. What other dutie do children owe to their Parents?

A. Reuerence: or an honourable estimation of them.

Q. Must this needes be ioyned with Loue?

A. Yea, that it may well gouerne and temper it, least it degenerate into contempt.

Q. What reasons haue you to proue that children are to reuerence their Parents?

A. First of all Parents do after a sort carrie the image of God: & therefore it cannot be auoided, but that if children contemne their Parents, they contemne God himselfe.

Againe, Parents are Superiors vnto their

Children are
to loue their
Parents though
they be chur-
lish to them.
The Reason
of it,

2. Dutie
which chil-
dren stand
bounde to
performe to
their Parents,
is a reuered
and honora-
ble estimati-
on of them.

There are 1.
reasons why
it should be
so.

1. Reason.

2. Reason.

and of Subiection.

their children, both in yeares and
trast of time: as also in authoritie and
government: for why? God hath sub-
iected children vnder the hand and
direction of their Parents.

*Q. Are children onely to retaine reue-
rence to their Parents inwardly in their
hearts?*

*A. No, they are outwardly to vtter
and practise it: and that two waies: in
Speech, and Gesture.*

Q. How in Speech?

A. Two waies.

First, in the presence of their Pa-
rents.

Secondly, in their absence.

*Q. What rules are to be obserued for
the first?*

*A. First, they are to giue to their
Parents such termes, titles and phra-
ses of speech, as may declare the re-
uerence of their affections.*

Secondly, they are not to preuent
their Parents in speech, without
some great and weightie cause: but to
speake when they haue leaue and fit
occasion.

Thirdly,

The duties
of children
to their pa-
rents.

The inward
Reuerence
of children
to their pa-
rents, is out-
wardly to be
expressed 2.
wayes.

I. In speech.

2. In gesture

Inward reue-

rence is out-

wardly to be

expressed, 2.

waies.

I. In presence

2. In absence

3. Rules are

to be obser-

ued of chil-

dren in spea-

king to or

in the pre-

sence of

their parents

I. Rule.

2. Rule.

The duties
of children
to their pa-
rents.

The doctrine of Superioritie

Thirdly, they are not to be ex-
cuse in speech before their Parēts: but
sparing and continent, as those that
desire rather to heare then to speake
themselves.

*Q. What are they to doe in the absence
of their Parents?*

Children are
to speake re-
uerently of
their parents
in their ab-
sence, or out
of their hea-
ring.

Children are
to behaue
themselves
reuerentlie
also in their
outward ge-
sture toward
their parents.

This is ex-
pressed 3.
waies.

1.
2.
3. Waie.
Examples
hereof.
Ioseph.

A. They are to speake reuerently of
them: but aboue all things to take
heed that they doe not hinder or im-
paire the good name, estimation, or
authoritie of their Parents: by vtte-
ring and blazing abroad their faults
and infirmities. For which, two wic-
ked caytifes are condemned in the
word of God: namely *Cham. Gen. 9.*
22. and Absalom. 2. Sam. 13. 4 5. 6.

*Q. How must children behaue them-
selves toward their Parents in gesture?*

A. First, they are to rise vp to them.
Secondly, they must bow their bo-
dies, vncover their heads, bend their
knees, and such like.

Thirdly, they must yeelde the
chiefe place vnto their Parents. Two
notable examples hercof we haue in
the word of God: to wit, *Ioseph*, as ap-
pearcth,

Book of Subiection.

The duties
of children
to their Pa-
rents.

Leareth, Gen. 48. 12. & Salomon, 1. Kin.

chap. 19. ver.

Salomon

Q. But what shall we say, if children bee so farre off from performance of these duties, that contrariwise they will not sticke to curse and reuile their Parents with their mouthes: strike them with their hands: laugh them to scorne to their faces: and shamefully abuse them otherwise?

A. The diuell hath strongly possessed such, and because they deface the image of God in their Parents: shew themselves vnthankfull for so great benefites, and fight against the principles of nature ingrauen in their hearts: they are cursed Monsters, who should not be suffered to liue & breath vnder heauen: according as the Lord God hath commaunded, that they should bee put to death by the sword of his owne lieutenant the Magistrate.

Q. What say you generally of such children, as cōtemne and despise their parēts?

*A. Their case is fearefull: for why? They are in a most woe-
full and mi-
serable estate
I. them*

The duties
of children

to their Pa-
rents.

3. Generall
dutie to be
performed
of childre to
their parents
is Obedi-
ence.

There are 4.
Reasons
to moue
them here-
vnto.

1.

2.

3.

The Doctrine of Superioritie

them from heauen with some nota-
ble iudgement; or else requite them
with like in their graccles posterity

Q. What is the third dutie?

A. Obedience, and Subiection?

Q. How prone you that children are to
obey their Parents?

A. By the word of God: and name-
ly, Ephes. 6. 1. Col. 4. 20.

Q. What reason is there that children
should practise these Commandements?

A. Great reason: for why? The Lord
hath giuen parents authoritie to co-
mand: and therefore it is the dutie of
children to obey: otherwise their au-
thoritie were giuen in vaine.

Secondly, the holy Ghost doth vse
two reasons, to perswade children to
this obedience, out of the places be-
fore alledged.

The first is, that it is iust: therefore
vnlesse children will comit iniustice
and iniquitie, they must obey their
Parents.

Again, Obedience is said to be well
pleasing to the Lord, and therefore if
children will delight and please the
Lord,

and of Subijection.

The duties
of children
to their pa-
rents.

Lord, they must perform this dutie.

Lastly, the examples of diuers holy

seruants of God, may serue for a rea-
son: who haue not refused to obey
their parents in diuers things, against
which they might haue takē excep-
tions, either in regard of the absurdity,
or difficulties therof in som respects.

4

*Q. Doth the stubbornnesse and obedi-
ence of children displease the Lord?*

This also
may be an o-
ther special
reason, from
the contrarie
disobediēce,

*A. Yea, so greatly, that he hath awar-
ded no lesse punishment then death,
against the stubborne and disobedi-
ent child.*

*Q. What is the hand of the Magistrate
ceaseth?*

*A. Yet will the Lord be reuenged: as
we may see in the sonnes of Eli.*

*Q. In what manner are children to obey
and practise the commandements of their
Parents?*

The right
manner of
childrens o-
bedience to
their parents
consisteth in
2. things.

*H. First of all willingly, and from
their hearts.*

Secondly, in deed and truth, not in
outward countenance and promise.

*Q. You haue said and proued well, that
children are to obey the commandements*

1. In willing-
nes.
2. In truth.

The duties
of children
to their Pa-
rents.

Childrens o-
bedience as
wel as parents
authoritie is
limited by
God.

There are 3.
reasons of it.

1.

2.

3.

The Doctrine of Superiortie

of their Parents. But are they to perform
that duty absolutely, & without exception?

A. No, for the obedience of Chil-
dren hath a limitation, as appeareth,
Ephes. 6. 1. So that if Parents doe
commaund or enioyne their chil-
dren any thing contrarie to the
worde of God, expresse in the ho-
ly Scripture, they are not to obey
them. And there is good reason, for
although the authoritie of Parents
be great: yet the authoritie of God
is greater.

And though they owe much to
their Parents, and are bound to hear
them: yet owe they more vnto God
their Creator and Sauour: and are
much more bound to heare him,
then either men or Angels.

Lastly, although they are to loue
their Parents: yet are they to pre-
ferre the Lord GOD before their
Parents in loue and affection: ac-
cording to that which our Sauour
Christ saith, *Mat. 10. He that loveth
Father, or Mother, more then me, is not
worthie of me.*

Q. Hath

Q. H
these re
when t
lawful
A. Ye
execu
wicke
cent
19.1.8
Q. B
sion of
A. I
comm
rieto
bee n
ned w
tie: y
out c
bey t
Q. W
dren a
A. T
Q. In
fulness
A. I
An
fort

and of Subiection.

The duties
of children
to their Pa-
rents.

Q. Hath any godly childe, mooued with these reasons, denied obedience to parents, when they haue commanded things unlawfull?

A. Yea, for good Jonathan would not execute the will and pleasure of his wicked Father Saul, against innocent David: as appeareth, 1. Sam. 19. 1. &c.

And heereof
is Jonathan
a notable ex-
ample.

Q. But now what say you in the conclusion of this point?

*A. I say, that euen if wicked Parents commaund any thing not contrarie to the word of God, although it bee not onely difficult, but also ioy-
ned with some blemish or absurditie: yet is the childe bounde without contradiction or resistance to obey them.*

4. General
dutie which
Godcō man-
deth childre
to yeelde to
their parents
is Thank-
fulnes.

Q. What is the fourth dutie that children are to yeelde to their Parents?

A. Thankfulness.

Q. In what fruits or duties is this thankfulness to shew it selfe?

A. In diuerse.

And first of all, children are to comfort, cheere, and solace the hearts

This general
thankfulness
doth vtter it
selte in 4. spe-
ciall fruits or
duties of it.
1. Fruit

of

The duties
of children
to their pa-
rents.

1. Fruit.

The Doctrine of Superioritie

of their parents when they are woi-
ded, and cast downe with any great
sorrow, heauinesse, or anguish.

*Q. This is indeed a dutie verie natural
and requisite: But who hath performed
it at any time?*

Exāples of it

*A. The sonnes and daughters of Ia-
cob toward their father: as wee may
read, Gen. 37. 5.*

2. Fruit.

Q. What is the second fruit or dutie?

*A. When children doe knowe their
Parents to bee so ignorant, as that
they vnderstand not how to bee sa-
ued: nor to serue God according to
his will: they are to teach & informe
them so farre as they may, and ne-
cessitie doth require.*

Q. What examples haue you hereof?

Exāples of it
Abraham.

*A. Faithfull Abraham, who repor-
ted to his father Terah, what hee had
learned, not onely concerning the
will of God, for his departure out of
his Country, &c: but also touching
the euerlasting saluation and happi-
nesse of them both.*

Joseph.

*So Joseph instructed his father Ia-
cob, in those things which concerne
the*

and of Subiection.

The duties
of children
to their Pa-
rents.

the preservation of the Church of
God in *Egypt*: whereof he was igno-
rant before, *Gen. 37. & ch. 45.*

Our Sauour Iesus Christ, although
he were subiect in all things to *Io-
seph*, and *Marie* (as to his parents, as
appeareth, *Luk. 2. 51.*) yet did hee re-
forme them both, in things wherein
they erred. *v. 49.*

Our Sau-
our Christ

*Q. What are children furthermore to
yeeld?*

A. They are to visite their Parents, *3. Fruite of*
in their sickenelle, and procure all *childrens*
good meanes for their health and *thankfulness*
recovery. *to their pa-
rents.*

Q. What say you lastly in this respect?

A. Children are to succour, relieue, *4. Fruite,*
and helpe their Parents in their po-
uertie, want and necessitie.

*Q. You say well, for this is a duety which
both nature and equitie do require?*

*A. Yea, and therefore the seruants of
the Lord haue beene molt readie to
performe this duety: as for example,* *Exāples of it*
howe tenderlie and carefullie did
Ioseph nourish and prouide for his *Ioseph.*
Father, and all his Familie, in the

The duties
of children
to their pa-
rents.

Dauid.

The doctrine of Superioritie

time of dearth and scarcitie.

Dauid was more carefull to procure the maintenance and safetie of his Parents, then of himselfe, although hee were then in great distresse: as wee may reade, 1. Sam. 22.1.3.4.

Our Sauour
Christ,

But how full of heauenly pietie was our Sauour Christ towarde his mother? who hanging vpon the Crosse, had euen in the middest of the torments, and sorowes of death, a care of the good estate of his mother *Mary*, after his death. *Ioh. 19.*

There are 4.
Reasons to
moue chil-
dren to be
thankfull to
their parents

Q What generall reasons should moue children to yeeld all these duties to their Parents, whereof you haue spoken?

A. First, for that Parents haue yeelded them all, or the most part thereof before to their children: and therefore children are to requite the like to their Parents.

1. Reason:

2. Reason.

Againe, the verie Heathen by the light of nature, performed the most of them.

3. Reason.

What shall wee say, that euen diuerse bruit and vnreasonable crea-

and of Subiection.

creatures, haue answered in their kind, the benefites which they haue receiued of such as ingendred them: as it is recorded of the *Storke*, & such like.

The duties mutually pertaining to husbands & their wiues.

But the greatest reason of all is, the gracious blessing of God, promised to all dutifull children: and contrariwise his curse and vengeance thundred out against the contrarie.

4. Reason the chiefe of all the rest.

WE ARE NOW TO

speake of the duties of

Husbands toward their

Wiues: and of Wiues

toward their Husbands.

Q. *What heard you the last time, thereof?*

A. That the duties, are either generall, and common: or particular and proper.

Q. *What call you generall duties?*

A. Those which both parties are indifferently to performe, both one to

The duties of husbands & wiues are of 2. sorts,
1. General: of the which there are 7.
2. Particular.

The duties
mutually per-
taining to
husbands &
their wives.

1. General
dutie which
the husband
oweth to the
wife, and the
wife againe
to the hus-
band, it is loue

It is a dutie
necessarie to
be mutuallie
performed.

There are 4.
Reasons to
moue hus-
band & wife
to this mu-
tual loue.
1 Reason.

The doctrine of Superioritie

to another, and in diuers respects.

Q. What is the first dutie?

A. Loue.

*Q. Is this a common dutie betweene man
and wife?*

*A. Yea, for as the husband is to loue
his wife, so is the wife to loue her hus-
band.*

*Q. Where is the first command-
ment?*

A. Ephes. 5. 25.

Q. Where the Second?

A. Titus. 2. 4.

*Q. Is loue necessarie betweene man and
wife?*

*A. Yea, for it is not onely the foun-
taine and cause: but also the director,
and life of all duties. For where it is
wanting, either no duties wil be per-
formed, or vntowardly and from the
teeth outward: or not continually.*

*Q. What reasons be there to moue
Husband and Wife to loue one another?*

*A. First of all their coniunction in
marriage.*

*Q. But there be many coniunctions in
the world amongst men*

A. True,

and of Subiection.

The Duties
mutually per-
taining to
husbands &
wives.

A. True, but yet none so excellent: for why? the Lord God did not onely knit and ioine man and woman together in paradise: but with so nigh and streight a bond, that of two they are made one flesh: *Mat. 19. 5.* whereupon the man and the woman are called by one selfe same name, to wit, *Adam*, to note the nigh and streight coniunction betweene them. Hereupon the *Holy Ghost* doeth conclude two things.

First, that although the child be neerly knit by flesh and nature vnto his Parents, yet must he forsake them both and cleaue vnto his wife.

Secondly, vnlesse he will hate his owne flesh, he must loue his wife.

Q. *What is your second reason?*

A. The wife and the husband are yoke fellowes in one estate: whether it be aduersitie or prosperitie: whereby the griefe and tediousnes of the one is allaied: and the ioy and comfort of the other is increased.

Q. *What say you thirdly?*

A. They

2. Reason.

The duties
mutually per-
taining to
husbands &
their wives,
3. Reason.

The Doctrine of Superioritie

A. They are ioynt companions in many workes and duties which serue to the glorie of God, and to the benefite of the Church in diuers respects, as in the exercises of religion: bringing vp of children: and in doing good to others that haue of need reliefe and compassion. This heavenly companion-ship cannot but moue them to loue one another.

Q. *What say you in the last place?*

4. Reason.

A. The vertues which one doesse to be in another, being well and duly considered, will cause the husband to loue the wife: and the wife the husband: for vertue and the graces of God, haue in them a certaine nature and vertue of alluring, and drawing to themselves.

Q. *Doethesereasons onelyserue to perswade marriedfolkes to begin to loue one another?*

Loue ought
to be constant

A. No: for they are also (being vnchangable and constant) a sure and vnshaken foundation of loue: whereas if it be built vpon *Beautie, Riches, Wealth,* and such like vanishing and changeable

and of Subiection.

changeable things, it cannot indure; but faileth when the foundation is taken away.

Q. What is the second generall dutie?

A. Man and wife must haue a mutual care and regard to the saluation one of another.

Q. How is that proued?

A. It is certaine that God did not ioyn man and woman together in marriage to please the eye, or serue the lust one of another: or to procure the worldly commoditie and welfare one of another: for this end were partly brutish, and partly heathenish: but the speciall end that the Lord respected in this estate, was, that one might further another in the true knowledge & feare of God, that so they might ioynly attaine vnto eternall happines. For it were a miserable and wofull case, that of two lying in one bed, the one should be chosen and the other refused: the one should inherite the kingdome of God, the other should lie in the eternall torment of hell fire. To auoide which

The duties mutually pertaining to husbands & their wiues.

2. Generall and mutual dutie is the ioyned care each of others saluation.

The prooffe of it.

The duties
mutually per-
taining to
husbands &
their wiues.

3. General
and mutual
duty betwixt
man & wife,
is the iointe
care each of
others ciui-
gal chastitie.

The prooffe
of it.

It is very dan-
gerous to
neglect this
duty on ei-
ther part.

4. General &
mutual duty,
is a iointe as-
sistance in
their house-
hold govern-
ment.

The doctrine of Superioritie

which miserie, the Holy Ghost in di-
uers places doeth exhort married
folkes to win and drawe one another
vnto saluation. 1. Cor. 7. 16. 1. Pet. 3. 1.

Q. What is the third generall dutie of
man and wife?

A. They must be meanes, or helpees,
to keepe and preserue the bodies and
mindes one of another, from the
filthines of whoredome and vn-
cleannes.

Q. Where is this duty warranted?

A. In the foure first verses of the
vii. chap. of the 1. Epist. to the Corin-
thians: where it is by the Apostle Paul,
verie largely handled and inforced.

Q. What if married folkes will not
yeeld vnto this Commaundement?

A. They ouerthrowe an especiall
end of marriage: and are the cause of
many grieuous and fearefull mis-
chiefes: as *Adulterie, Murther, exces-
sive Iealousie*, and such like.

Q. What is the fourth generall du-
tie?

A. They must ioyn together, and
assist one another in household go-
uernment,

and of Subiection.

ernment; for the gouernment, and beueelding of a family is a principal matter and subiect, whereabout the care and indeuour of man and wife is to be occupied, and that in diuers respects.

First, to ouersee the behauour of their seruants and children, that nothing be done to the dishonour of God, and contrarie to dutie.

Secondly, to prouide all such things as may serue for their honest and sufficient maintenance.

Lastly, to preserue and increase such goods and riches, as God of his mercie shall put into their hands.

Q. Wher is this required & approved?

A. For the husband, *Pro. 10. 2. 3. 4. 5* and *26. Chap. 13. 14. 15. verses:* for the wife, *Prou. 14. 1. and 37.* almost the whole *Chapter.*

Q. What if either of the parties neglect their dutie?

A. All will to hauocke, and pouer-tie commeth like an armed man.

Q. What is the first generall dutie?

A. The husband & wife, must assist and

The duties mutually per-taining to husbands & their wiues.

This dutie is mutuallie to be performed in 3.

Respects.

1.

2.

3.

The prooffe of it.

It is dangerous for either part to neglect this dutie.

5. General & mutual dutie is a joint assistance for the natural welfare of their estate and persons.

The duties
mutually per-
taining to
husbands &
their wiues.

The reason
of it,

Iob. 2. 9. &
19. 7.

6. Generall
and mutuall
dutie, is a
iointe care
of peace and

The doctrine of Superioritie

and comfort one another, not onely
in sicknesse, but in all miseries, sor-
rowes and calamities.

Q. What is the reason?

A. It is a speciall end of marriage,
that the husband and wife should be
mutuall helpes and comforts one to
another: and where can this appeare
so well as in aduersitie? according to
that of the holy Ghost, *A friend is borne
for aduersitie*. Wherefore the holy ser-
uants of God liuing in marriage, haue
in all estates stucke one to another,
and cheerefully performed al duties
of helpe and comfort. Whereas *Iobs*
wife is greatly condemned by the
holy Ghost as a wicked woman, who
for that when her husband was in mi-
serie, she did not onely increase the
anguish of his soule, but also left and
forsooke him.

Q. What furthermore are married
folkes to performe ioyntly together?

A. They are to maintaine peace
and agreement amongst them-
selues: and to remoue all disagree-
ment and dissention.

Q. What

and of Subiection.

Q. What reasons moue you thus to say?

A. Verie good reasons, & of weight and importance.

The duties
mutually per-
taining to
husbands &
wiues.

For first of all, where discord and dissention doeth beare sway, there the Lord God of peace is not present: but rather Sathan the Diuell, the father of all discord and mischief, hath there his seate and abode.

3. Weightie
Reasons
moue heere
vnto.
1. Reason.

Secondly, where the man and wife are rent asunder; there prayer and other exercises of Religion can haue no place: at the least-wise, no successe and blessing. 1. Pet. 3. 7.

2. Reason.

Thirdly, where discord and dissention betweene married folkes do take place, there nothing doth prosper: for the Lord withdrawing his blessing, all things goe backward: yea, waste and consume away as snowe, or waxe against the heate of the Sunne: therefore there is great reason that the husband shoulde liue in peace and vnitie with his wife: and the wife with her husband.

3. Reason.

K

2. What

The duties
mutually per-
teining to
husbands &
their wiues.

The Doctrine of Superioritie

Q. What is the last generall dutie?

*A. Husbands and wiues are to pray
one for another.*

7. Which is
the last gene-
ral and mu-
tual dutie, is
most earnest
and continu-

al prayer one
for and with
another.

There are 5.
special duties
to be perfor-
med of the
husband to
the wife.

I. Special
dutie of the
husband to
ward the

wife, is the lo-
uing apply-

ing of all his
gifts & gra-

ces to the co-
fort & bene-

fit of his wife
Such as are

these 4. gifts
following.

*Q. You say well, for this is warranted
by examples in the holy Scripture. But
what are they to aske?*

*A. Not onely for the graces of Gods
spirit, and the increase thereof, one
vpon another: but that their married
estate may be blessed, and comfort-
ble vnto them both.*

*Q. Wee haue already spoken of the
generall or common duties betweene man
and wife. Now let vs come to the spe-
ciall and proper duties of the one toward
the other. And first of all, what du-
ties is the husband to performe to his
wife?*

*A. They are diuerse: and in the
first place it is to be considered, that
as the husband is the wiues head:
so hath GOD endued him with
excellent giftes and graces, which
hee is in tender loue to bestowe
for the comfort and benefite of the
wife.*

Q. And what first?

A. He

and of Subijection.

The duties
of the hus-
band to his
wife.

1. Courage.

A. Hee is to imploy that courage and authoritie which hee hath, in greater measure then the woman, vppon her safetie and defence, against all euils and dangers of soule and bodie, against all outward violence that might hurt her person, or impaire her life. Of soule, against al wicked persons, who might allure and drawe her to commit any sinne to the dishonour of GOD, and her owne destruction. This was well knowne vnto the verie Heathen: as appeareth in *Abimelech*, speaking to *Sarah*, *Genes. 20. 16.* in these wordes, *Beholde, hee (meaning Abraham) is the vaile of thine eyes to all that are with thee, and to all others.* So when the man is ioyned to the woman in marriage, hee is saide to spread the wing of his garment ouer her, *Ruth. 3. 9.* By which phrase it is meant, that the Husband must bee to the Wife, as it were a tower or wall of defence agaynst all euill.

K 2

Q. What

The duties
of the hus-
band to his
wife.

The Doctrine of Superioritie

Q. What secondly is required?

2. Strength.

A. As the Husband is indued with greater strength, and euerie way more fit for labour and all meanes to get and obtaine riches & wealth: so is hee to bestowe that his gift in all lawfull labours and trades, not onely for the maintenaunce, but for the vse and imployment of the care and faithfulness of his wife.

Q. But hath he no further to doe?

3. Wisedome

A. Yes, as GOD hath bestowed vppon him more sharpenesse and quickenesse of witte: with greater insight & forecast then the woman: so is he to vse it, to gouerne, and to order her in all things.

Q. What if so be the husband doth enioy worldly wealth and riches?

4. Riches.

A. Hee is to impart, and make them common to the vse of his wife.

The prooffe
of it by 3.
Reasons.

1. Reason,

Q. How is that proued?

A. First, marriage maketh all things common betweene the man and the wife.

2. Reason,

Againe, the wife must as well exercise and confirme her faith in shewing

and of Subiection.

The duties
of the hus-
band to the

shewing mercie, and doing good
workes: that so she may heare that

sweete voyce of Christ at the day
of iudgement: (*Come yee blessed of
my Father: When I was an hungred
ye gave mee meate, &c.*) euen as well
as the husband. But this cannot bee,
if outward meanes bee denied, and
withdrawne.

Lastly, examples in the holic ^{3. Reason.}
Scripture are cleare in this poynt,
Pro. 31. 20. Luk 8. 3.

*Q. What if so be that the husband will
not performe these things that you have
spoken of?*

A. Hee doeth not onely despise
and make light of the example of
our Sauour Christ, who hath be-
stowed his wisdom, strength,
riches, and euen his heart blood
vppon his Church: but also shew-
eth that hee is no true and natu-
rall heade: but rather an I-
mage: yea, a blocke void of life and
sense.

The hus-
bandes
neglect of
the imploy-
ing of the
former
gitts to the
benefit of
his wife, is
dishonora-
ble and dis-
pleasing in
the sight of
God.

*Q. What is the second speciall dutie of
husbands toward their wiues?*

K 3 *A.* They

The duties
of the hus-
band to his
wife.

The Doctrine of Superioritie

A. They must dwell with them as
the holie Ghost commaundeth, 1.

*Pet. 3.7. As men of knowledge, giuing
honour to the woman, as the weaker
vessell.*

2. Special du-
tie of the hus-
band toward
the wife, is,

that he dwell
with her, as a
ma of know-
ledge, &c.

*Q. What is the Husband to doe, that
he may rightly practise this comman-
dement?*

A. Two things: For first he is to a-
uoyde all occasions and offences,
which may stirre vp & prouoke the
woman to passe her bounds, & com-
mit some sinne.

To the ende
a man may
liue with his
wife as a ma
of know-
ledge: two
things are to
be practised.

1. That he is
to auoyd all
occasions &
offences.

And of these
there are 6.
rehearsed as
they follow.

1. Occasion.

2.

3.

*Q. What are these occasions you speake
of?*

A. First, when the Husband doeth
spend his time in idlenesse: and
vnthriftily doeth waste and con-
sume his substance. This will
greatly pierce and wound the heart
of the wife.

Secondly, when hee keepeth or
haunteth ill & suspitious companie:
for she may gather thereby, that hee
is no better then the persons are, in
whom he doth delight.

Thirdly, an angry, vnpleasant, and
fierce

and of Subiection.

The duties

of the husband to his

fierce countenance cast vpon the wife : will greatly terrifie and prouoke her.

Q. But will not reuiling, bitter and reproachfull words doe the like?

4.

A. Yes, and therefore the husband is forbidden to vse them, Colos. 3. 19. in these wordes : Husbandes loue your wives, and bee not bitter vnto them.

Q. Proceede?

A. Besides all this, vniust and excessive iealousie is to bee auoyded : for why? It causeth the woman not onlie to contemne her husband as no true Christian : but to rise vp vndutifully to the maintenance of her good name.

6 Occasion of offence.

2. Thing that the husband is to do that he may liue with his wife as a man of know.

Lastly, when the husband medleth with the duties that are peculiar vnto the wife, hee seemeth to doubt either of her wisdom : or of her faithfulness, which cannot bee, but a great disquieting to a Christian woman.

ledge, is that he doe beare

Q. What is the second generall thing that the husband is to doe, that he may dwel with his wife as a man of knowledge?

with manifold infirmities which he findeth to be

K 4

A. When in her.

The duties
of the hus-
band to his
wife.

The doctrine of Superioritie

A. When the wife doth behaue her selfe vndutifully: the husband is not to wracke and reuenge himselfe vpon her by intemperate speeches, or violent actions: but hee is patiently to beare, and put vp at her handes many iniuries and abuses: as also labour by all good meanes to maintaine peace, and to reape that comforte and benefite by her, wherevnto shee was giuen him of God.

Q. What reasons should moue the husband to behaue himselfe in this manner to his wife?

The Reasons why he ought to doe so, are 4.

1. Reason.

A. Diuerse. And first of all, God hath not ioyned the man and the wife together, to the ende that the man should oppresse and tyrannize ouer the woman, whereby she may be made worse: but rather by wise and milde wayes to make her better: and so fitte her for his comfort.

2.

Againe, albeeit she bee a weake and fraile vessell: yet is shee an excellent gift of God, seruing for many excel-

excel-
fore-
tende
deale
vessel

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for

Q.
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A.

and of Subjection.

The duties
of the hus-
band to his
wife.

excellent ends and purposes: & there-
fore men are to deale with them in a
tender and charie manner: as men
deale with glasses, and with tender
vessels that are brittle.

Furthermore, the wife is a fellow
heire, (as saith the *Apostle*) with him
of the kingdome of God, and there-
fore the husband is not to abuse her,
who is equall in dignitie and glorie
with him.

Lastly, where the husband and
wife are diuided and at dissention,
there prayer and religion is greatly
hindered: therefore the husband is
to beare many things: yea to denie
himselfe, to giue way and free passage
to so pretious a thing.

*Q. But to come to the third dutie, see-
ing that the Husband is the wifes head:
may he not gouerne and order her?*

*A. Yes, he may and ought; and be-
sides that, admonish and rebuke her
for her faultes.*

*Q. But may he do that simply and with-
out respect?*

*A. No, but diuers things are to be
observed as he ought.*

3. Speciall
dutie of the
husband to-
ward the
wife, is to
to rule and
gouerne her
6. Things
are required
that the hus-
band may
rule his wife
as he ought.

The duties
of the hus-
band to his
wife,
3. Thing.

The doctrine of Superioritie

observed in the performance of that
dutie.

And first of all, hee must bee
more forward and earnest in repro-
uing faultes committed directly a-
gainst God, then such as are commit-
ted against himselfe, or any other, ac-
cording to the example of *Jacob. Gen.*
32 & Iob. chap. 2. 10. Whereby is con-
demned the contrarie practise of a
great number.

2. Secondly, the husband is not to
admonish and rebuke his wife in bit-
ternes and reuenge: but with a signi-
fication of loue, and good will: for o-
therwise he doth vtterly loose all his
labour.

3. Thirdly, he is herewithall to re-
moue the stumbling blocke, or cause
whereat the wife is either griued, or
falleth into any sinne: this did *Abra-
ham, Gen. 21. 12. 13. 14.*

4. Fourthly, he is not to rebuke his
wife of the same sinne whereof he
himselfe is guiltie: but rather practise
the contrarie vertue: that so he may
winne and drawe her from sinne :
otherwise

and of Subiection.

The duties
of the hus-
band to his
wife.

otherwise it will be said, *Physition heale thy selfe* : and his admonition will be ridiculous.

Furthermore, in reproofe, the husband is to haue a tender regard to the honour and good name of his wife, and therefore he is not willingly to accuse and blame his wife in the presence of others: otherwise it will be verie offensive and vnpleasant vnto her.

Lastly, as the husband is to condemne vices and sinnes amitte, so is he to commend and praise such vertues and good things, as he seeth in her.

This is a course not onely warranted by God, but saoureth of loue, and may serue to incourage her in good, and to turne her away from that which is euill.

Q. What is the fourth dutie of the husband to the wife?

A. Although the Husbände bee the Wiues heade and superiour : yet is hee not to contemne her, or deale with her as

5.
6.
* 4. Special dutie of the husband to his wife is, that he do deale honorably with her in all things.

base

The duties
of the hus-
band to his
wife.

The doctrine of Superioritie

base person or vassall. But because God hath created her out of a principall part of himselfe, and toynded her so neere vnto him: he is to honour her, and in all things to gouerne her in a reuerend manner: preferring her before all others: euen his owne children, and them that are most neerely allied vnto him: remembering alwaies that as she is not the head, so is she not the foote, but an excellent creature partaker with him of many graces and prerogatiues pertaining to this life, and to the life to come: and therefore he is not onely to carrie a reuerend estimation of her in his heart, but to deale with her after the same manner that the soule being a principall part of man doeth vie in gouerning the bodie.

Q. What is a man leftly to doe?

¶ Speciall duties of the husband toward the wife is, that he is to be cheerefull with her, notwithstanding any incombrances that the married estate may bring with it

A. If any trouble, euill, or incommbrance falleth out in marriage, he is not to blame the holy institution of marriage for the same: or to ascribe or impute it to the wife: but rather to accuse his owne sinnes as the cause thereof:

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si

and of Subiection.

The duties
of the wife
to her hus-
band.

thereof: and therefore he is not onely to humble himselfe to God by true repentance: but to labour that the image of God may be restored to him, that so marriage may be sweete and comfortable to him, as it was to *Adam* before the transgression.

Q. Having said somewhat of the duties of the Husband to the wife: Let vs passe over to the duties of the wife: which are they?

A. They are diuers. And first of all, it is the dutie of the wife to beare and bring forth children: according to the ordinance of God. Gen. 1. 28.

Q. If the woman had not transgressed, this dutie would haue beene performed with ease and comfort; but now the Lord hath decreed as a punishment, that woman should beare and bring forth children in sorrowe and paine. Gen. 3. 16.

Q. What is to be said to this?

A. She must notwithstanding this, patiētly beare all trials: & submit her selfe to the ordinance of God, which he hath appointed for the increasing, vpholding, and continuance of mankind

The duties
to be performed
of the
wife to the
husband are
7. as they are
henceforth
set downe.

1. Dutie is to
beare and
bring forth
children.

The duties
of the wife
to the hus-
band.

There are
3. Reasons
whence the
wife may
be encoura-
ged to beare
children to
her husband
1. Reason.

2. Reason.

3. Reason.

2. Dutie of
the wife to-
ward her hus-
band, is to
nurse and
bring vp her
children.

There are 5.
Reasons to
moue Mo-
thers to
nurse their
owne childre
1. Reason.

The Doctrin of Superioritie

mankind vnto the ende of the world.

*Q. What reasons may incourage her
hereunto?*

A. First of all, for that it is no re-
proach for a married woman to
beare children: but rather a crowne
and honour.

Againe, God might haue pursued
the sinne of the woman with a grea-
ter punishment in her selfe, and in all
her sexe and posteritie.

Lastly, it is no meanes to hinder
women from saluation and the king-
dome of God: but rather to further
them: as appeareth, *1. Tim. 1. 15.*

*Q. What is secondly required in the
woman?*

A. She must nurse and bring vp her
children.

*Q. How is it warranted that Mothers
must nurse their children?*

A. First, by the example of many
holy women in the holy Scripture:
as *Sarah, Gen. 22. 7. Hannah the Mo-
ther of Samuel, 1. Sam. 1. 23.* and such
like, who performed this dutie, and
are commended for the same by
the

and of Subiection.

The duties
of the wife
to her hus-
band.

the Holy Ghost.

Besides, the nursing of children is
set downe as the note of a faithfull
woman, *1. Tim. 5.* 2.

Furthermore, naturall equitie 3.
doeth require it : for is it not reason
that the woman should nurse that
creature, which is a part of her selfe?
and were it reason, that seeing she did
giue the child nourishment when it
was in her wombe, she should now
forsake it, when it is brought forth
& committed to her care & tuition.

Fourthly, to what end doeth the 4.
prouidence of God yeeld vnto the
woman two Pappes, as it were foun-
taines, and that in the most comely
and fit place of her bodie? & besides
that, filled them with most sweet and
pretious liquor: is it that these excel-
lent things should be dried vp & de-
stroyed? & not rather that they shuld
minister fit nourishmēt vnto the in-
fant, & so set forth the glorie of God,
the great and most wise Creator?

Lastly, the holy ghost doth cōdēne
certain vnreasonable creatures, as vn-
naturall 4. Reason
mouing mo-
thersto nurse
their owne
children.

The duties
of the wife
to her hus-
band.

The doctrine of Superioritie

naturall & monstrous, for that they will not tender & nourish their yong ones : as appeareth, *Iob. 39. 17. 18. 19.* much more monstrous and vn-naturall in a mother indued with reason, if she cast off her yong one, who doeth wholly depend vpon her.

Q. But what if the woman through defect or any other great and weightie cause cannot performe this dutie?

A. Then is she dispensed withal: for why? *necessitie hath no law.* But this doeth not discharge them that are able to doe their dutie.

Q. Is there no further thing requized of the woman in this respect?

A. Yes, she must bring vp her children in the knowledge of God, and good manners.

Q. Why? that is a dutie belonging to the Husband.

A. Yea, and to the wife also: and especially to her, so long as the children remaine vnder her hand, power, and disposition: which was well knowne to the Mother of *Salomon*: and to the Mother and grandmother of

If the mother haue any necessarie hinderance that she cannot nourish her childe, God will of his goodnes spare her therein. The mothers dutie is to be as carefull to bring vp child: Euen to God, in his nurture and feare, as willing to bring them forth into the world. The proote of it.

and of Subiection.

The duties
of the wife
to her hus-
band.

of *Salomon*: and to the mother and grandmother of *Timothie*: as appeareth by their practise, set downe, *Pro.*

4. 3. 1. 1. *Tim. chapter. 1. & 3.*

Q. Have you nothing else for confirmation?

A. Yes, Kings are vsually set downe in the holy hystorie with their mothers, to the praise of the mother if the child were vertuous: & to the reproofe of her carelesnesse and negligence, if he were vitious & naughtie.

Q. You speake of a troublesome and painful dutie?

A. True: but if the woman will endeavour to performe it, she shall not onely haue the peace of a good conscience, but also the helpe of the Lord readie to assist and further her.

Q. What is the third dutie of the married woman?

The third
dutie of the
wife to her
husband, is
Subiection.

A. Subiection. The woman must be subiect vnto her husband, as vnto her head.

Q. Where is this warranted and commanded?

The prooffe
of it,

A. Gen. 3. 16. Ephe. 5. 22. & 24. 1. Pet.

3. 1.

L

Q. What

The duties
of the wile
to her hus-
band.

What is
meant by
the subiecti-
on of the
wife.

The holy
women of
antient time
are patterns
of such sub-
iection to
their hus-
bands.

No wise-
dome or a-
ny other ex-
cellent gift
in the wife
ought to im-
bolden her
to shake off
subiection,
and so to
breake the
ordinance
of God.

The Doctrine of Superioritie

Q. What meane you by subiection?

A. When the woman dependeth vpon, & yeeldeth her selfe vnto the will, direction and discretion of her husband: and therefore doeth presume neither to ouermaister him: neither to control and make vile account of his speeches and actions: neither appoint and command him what he should doe, or leaue vndone: neither yet render checke for check, rebuke for rebuke, reproach, for reproach: from which and the like, the holy women of God haue euer been farre of: as may appeare, 1. Pet. 3. 6.

Q. What reason had they to do so?

A. They knew very well, that it is as monstrous and vnnatural a thing for the woman to vsurpe ouer the man: as the feete to direct the eye: or the loines to rise vp and set themselves in place of the head.

Q. But sometimes the wife is wiser, more discreete, and prouident then the Husband?

A. It is true: but yet this doeth not overthrowe the superioritie of the

and of Subiection.

The duties
of the wife
to her hus-
band.

the man: and therefore if occasion
be offered to admonish and aduise
her husband, she is to performe this
dutie with humilitie and reuerence;
shewing her selfe more willing to
heare, then to speake: to be ruled, the
to rule and gouerne her husband.

*Q. What is the fourth dutie of the wife
toward the Husband?*

4 Dutie of
the wife to
the hus-
band, is obe-
dience.

A. Obedience?

Q. Is the wife to obey her Husband?

*A. Yea no doubt: it is a vertue com-
mended by the Holy Ghost in Sarah
Abrahams wife, 1. Pet. 3. 6.*

Q. What meane you by obeying?

What is
meant by o-
bedience.

*A. It is to do and practise the com-
maundements of the husband.*

*Q. Must she performe all his comman-
demets without exception & limitation?*

A. Not so: but so farre forth as they The wiues
are consonant & agreeable with the
word of God: & therefore if he doeth
commaund any thing contrarie vn-
to the will of God, she is not to obey
him. *obedience
to her hus-
band is limi-
ted by the
word of
God.*

*Q. Why? Sarah did wisely dissemble at
the request of her Husband?*

L 2 A. It

The duties
of the wite
to her hus-
band.

The doctrine of Superioritie

A. It is true, but that was her great fault, which was rebuked and condemned, euen by an heathen man.
Gen. 25.

Q. What say you for a fift dutie?

The 5. dutie
of the wite
to her hus-
band, is to
frame her
selfe to be
like affected
with him.

A. She is to frame and dispose her selfe, to the affection, desire & disposition of her husband.

Q. How is that?

A. She is to practise that excellent precept of the holy Ghost, *Rom. 12. 15* whervnto al Christians are bou'd, as namely, Reioyce with her hasbād when he reioyceth, and weepe with him when he weepeth: & therefore she is not frowardly to crosse him in any lawful and indifferēt thing or action, as the manner of some is, who loue to lowre when their husband is cheerefull; and to be merry, when he is heauy: and to draw back when he is forward to any good thing: which behauior as it proceedeth frō a cankered nature: so it agreeth not with the holy consent of marriage, and is the cause of many mischiefes.

Q. What is the sixt dutie of the wite?

A. She

and of Subiection.

A. She must keepe at home, or in her house.

The duties
of the wife
to her hus-
band.

Q. Where is this warranted?

A. First of all by the light of nature: experience hereof we haue among the heathen.

The 6. dutie
of the wife
toward her
husband, is
to keepe at
home, to o-
uersee his fa-
milie.

Secondly, more effectually by the word of God. *Tit. 2. chap. 5. ver.*

Q. To what end is this required?

A. For sundrie causes: first of all, not onely for the preservation of goods and substance: but also for keeping the household in good order in the absence of her husband.

The prooffe
of it.
There are
three causes
which
moue vnto
it.

Againe, by that meanes to take occasion to doe good for the glorie of God, & the benefit of the Church, which thing appeareth in *Iael*, the wife of *Hebr. Indg. 5 24. 25.*

Lastly, to auoid suspition of euill, & all occasiō that might drawe & allure her to commit any vnlawfull act.

Q. But is the wife so bound to her house, as she is to liue therein as in a perpetuall prison?

1
2
3
The wife is
not to be in
her house as
in a prison
without all
libertie of
going.

A. That is not the mind of the Holy Ghost, but rather an abuse of an holy

L 3

precept: broad.

The duties
of the wife
to her hus-
band.

The wife
is to haue
her libertie
to goe a-
broad to
three endes
and purpo-
ses.

1. End.
Examples
of such ho-
ly libertie,

2. End.

3. End.

The doctrine of Superioritie

precept: for why? there be diuers rea-
sons or causes why the wife should
depart out of her house & go abroad.

Q. What are those reasons or ends?

A. The first is, to provide for her
soule & eternal good, by the publicke
Ministerie of the word, & by christi-
an conuersation amongst φ faithfull,

Q. What examples haue you hereof?

A. In φ noble woman, wherof men-
tion is made, 1. *Kings*. 4. 22. as also in
diuers holy and noble women, *Luke*
8. and diuers other places.

Q. What is your second reason?

A. Secondly, that the wife may per-
forme the duties of loue, and mercy
and compassion, which are inioyned
by the Lord to euerie Christian.

Q. What lastly?

A. She may and ought to goe a-
broad, sometime for the health of
her bodie, & solace of her mind, that
so she may be the better able to per-
forme all other duties; so that place
Titus. 25. rightly vnderstood, maketh
nothing for the imperiours hus-
band, or the slothful & sluggish wife.

Q. What

and of Subiection.

Q. What is she to consider in the last place?

A. The wife must be contented to be attired and maintained according to the proportion of her husbands ability and estate.

Q. What if she labour to exceed it?

A. She doth not only giue cause to her husband to suspect that she laboureth to please the eye of another, rather then his owne: but also indeed wasteth and consumeth his goods, to his great impouerishment and decay: whereof will arise many troubles and mischiefes.

The duties
of the Ma-
sters toward
their Ser-
uants.

The 7. dutie
of the hus-
band to-
ward the
wife.

W E H A V E H I.

therto spoken of diuers

Persons containe in the first

Commandement: and

now let vs speake of the du-

ties of Maisters and ser-

uants.

*Q. DO Masters owe duties to their
servants: how may that be pro-
ued?*

A. By the order that God hath

L 4

appoin-

Three rea-
sons doe
shew that
Maisters of
families,
owe dutie
toward their
Seruants.

The duties
of Masters
toward their
Seruants.

1. reason.

The 2. rea-
son.

The 3. rea-
son.

The doctrine of Superioritie

appointed betweene Maisters and seruants: for why? The Maister is set in a Superior degree ouer the seruant: and therefore as in a naturall bodie, the principall members haue a speciall care ouer the base and inferior: so ought the maister ouer the seruant.

Besides, seruants are helpfull and beneficiall vnto their Maisters: for why? they serue not onely for their comfort and defence, but also for their honor, gaue and commoditie: and therefore in all equitie they are bound in some sort to requite their seruants.

Lastly, the duties of Maisters are as clearely and fully described and set downe in the word of God (as appeareth in the old & new Testamēt, and namely, *Prov. Exod. 21. Dent. 15. Ephes. 6. Col. 4.*) as the duties of seruants: all which were to no purpose, if Christian householders ought nothing vnto their seruants.

What are the duties that they do owe?

A. Diuers. And First of al, householders

and of Subiection.

ders are to care and bring vp their seruants in the true knowledge of God, and his sincere religion: that so they may not only worship the Lord aright: but also attaine vnto eternall happines in heauen: which is the chiefe end of the life of man, and of all the graces of God bestowed vpon him.

Q. What reasons haue you to proue that this ought to be performed by Household-ers to their seruants?

A. First, if euerie Christian ought to haue a care of the saluation one of another, and to that end to imploy all good meanes that they can, both by themselves and by others: then are Maisters more to doe the same to their seruants, because ther is a more straight bond betweene the Maister and the seruant, then betweene Christians one toward another: for why? in the *Fift Comandement*, as *Householders* are contained vnder the name of *Parents*: so vnder the title of *children*, are seruants comprehended.

Againe, there is no doubt, but that
when

The duties
of Maisters
toward their
Seruants.

The 1. dutie
of the Mai-
ster is, to
bring vp his
seruants in
the true
knowledge
and religion
of God.

There are
4. reasons
mouing
hereunto.

1.

2.

The duties
of Maisters
toward their
Seruants.

The Doctrine of Superioritie

when the Lord commanded his people, that they should whet his word and law continually vpon their children: as appeareh, *Deut. 6. & .11.* vnder the name of children, he also containeth seruants.

Furthermore, *Abraham* was not ignorant of his dutie in this respect: for why? the Holy Ghost doth commend him: *Gen. 18.* for that he both did and would teach and instruct his household in the knowledge and obedience of the will of God.

4. Reason.

Lastly, al h faithful seruants of God continually followed his example: as may appeare that many in the Scripture are not only comended for that they themselues did knowe, serue and feare the Lord: but for that their household, by their meanes, did the same; & were in h like happie estate.

Examples of
Maisters
carefull to
traine vp
their
seruants in
the true
feate and religion of
God.

Q. Where doeth this appeare?

A. *Aets. 10.* in *Cornelius*. *Rom. 16.* in the household of *Aquila & Priscilla*; the like we read of the *Taylor* & his family. *Aet 16.* & of diuers others: amongst which *Ioshua* saith confidently: *I and mine household will serue the Lord.*

2. You

and of Subiection.

Q. You haue said very well: but what if all these reasons will not preuaile with Maisters and Householdors?

A. Then let their owne gaine and commoditie moue them.

Q. What meane you by this?

A. Doubtlesse they can neuer haue good & faithfull seruants, seruing for their commoditie, without religion and the true feare of God.

Q. How can you make that manifest?

A. First, a religious seruant that feareth God, doth tremble & is afraid to do any thing, that may hurt or indamage his Maister; yea to do so much as offend him.

Againe, he wilbe as diligēt to procure the comfort & cōmoditie of his Maister, as his owne; & therefore is as faithfull in the absēce of his Maister, as whē he is present: example whereof we haue in y^e seruāt of *Abrahā. Gen. 24*

Lastly, the Lord wil blesse the house where such a seruant is: and will prosper and giue successe to all that he taketh in hand.

Q. You speake the truth: for this appeareth in *Ioseph, Iacob, David,* and such

The duties
of Maisters
toward their
Seruants.

This may
be a reason
for to the
former purpose.

The religious
seruant
is the most
profitable
seruant.

It is proued
to be so, by
3. reasons.

1.

2.

3. Reason.

The duties
of Masters
toward their
Seruants.

It is the du-
tie of Mas-
ters toward
their ser-
uants, to
vse all means
that they
may to
bring them
to the true
knowledge
and feare of
God.
1. meanes.

The doctrine of Superioritie

*such like. But what is the Master to doe,
to bring his seruant to that passe and e-
state you speake of?*

A. Although he is not to vsurpe
and take vpon him the functions and
duties proper to the publicke Mini-
ster of the word of God (for that
were to bring woe and confusion vp-
on himselfe: yet may he lawfully and
with the blessing of God, performe
diuers duties: and yet keepe within
his owne limits and compasse.

Q. *What are they?*

A. He is to exhort and inforce his
seruants to resorte to the publicke
Ministerie of the word.

2 Secondly, he is to read himselfe,
or cause to be read in his house con-
tinually the holy Scriptures.

3 Thirdly, he may impart to his ser-
uants the things which he hath lear-
ned, either by reading or hearing.

4 Fourthly, he must examine and
make triall how they profit by the
publicke exercises of religion.

5 Furthermore, he is daily to pray
with and for his seruants, that God
may

and of Subiection.

may giue them knowledge and faith
in his holy word.

Lastly, by his holy and Christian
example and conuersation, he is to
bring them to a loue and delight in
the knowledge and practise, of true
religion.

*Q. But what if seruants will not profit
but cōtemne the word of God, & all good
admonitions: continuing stil unfaithfull to
their Maisters, and rebellious against
God: what is the Maister then to do as a
further dutie?*

A. He is to vse correction and dis-
cipline.

*Q. But may a Maister correct his ser-
uant?*

A. Yea no doubt: for it is a thing
warranted both by the word of God,
and light of nature, as also by the
consent of all nations.

*Q. That he may performe that dutie in
the right manner: what rules are to be ob-
serued therein?*

A. He is to put a differēce amongst
his seruants in regard of their age,
sex, disposition, and other proper-

The duties
of Maisters
toward their
Seruants.

2. dutie of
Maisters to-
ward their
Seruants, is
correction if
they deserue
it.

To the v-
sing of the
correction
of seruants
aright, foure
rules are to
be obser-
ued.

ties: I. Rule.

**The duties
of Maisters
toward their
Seruants.**

1. Rule.

The doctrine of Superioritie

tics : for one sort is not to be dealt withall as another.

Secondly, he is to dispence & proportion correction, according to the nature & measure of the offence: and therefore he is not egerly to pursue small faults, and ouerpasse great: nor extreamly to reuēge offēces against himselfe, & to make light account of sinnes committed against God; and the saluation of the seruant.

3. Rule.

Thirdly, he is not to correct and trouble himselfe, about euery fault, but lightly to passe ouer small offences and infirmities.

4. Rule.

Lastly, he is not to chastise his seruant in bitterness & reuenge : but in loue & cōpassiō: that the seruant may plainly see, that it is done for his benefite and welfare.

Q. What kinds of punishment or correction is he to use?

A. Diuers, according to the nature of offences; as words & admonition, sometime more mild, sometime more vehemēt: now & the stripes and correction of the hand, & if all this will not serue, as a desperate and infectious member, he is to be remoued & expelled

and of Subiection,

expelled out of the family. All this is warranted from the word of God; and example of his best seruants.

Q. What is the third generall thing that the Maister is to performe toward his seruant?

A. That which is cōmanded by the Holy Ghost. *Col. 4. 1.* in these words: *Ye Maisters doe, or offer to seruants that which is good and equall.*

Q. What particular duties doeth this generall Commandement containe?

A. Diuers. And first of all they are not to keepe away their seruants hire & wages: (as wicked *Laban* did from *Jacob. Ge. 29. 23.*) but pay & discharge that which was agreed vpon: which is required by the Lord of Maisters.

And there is great reason thereof: for why? by the very light of nature, the labourer is worthie of his hire. *Mat. 10. 1. Tim. 5. 18.* therefore to keep away the seruants or hirelings wages, is in many places condemned as a grieuous sinne in the sight of God.

Secondly, they are to teach & instruct their seruants & apprentices in the knowledge and skill of those Arts, Trades, and Misteries, for the obtaining

The duties of Maisters toward their Seruants.

3. Dutie of Maisters toward their Seruants, that they deale equally and iustly with them. To the end Maisters may deale e-

qually and well with their seruants, 4. things must be practised.

1. Dutie belonging to the Maisters equally dealing with his Seruant.

2. Dutie belonging to equally dealing with the Seruant,

The duties
of Maisters
toward their
Seruants.

The Doctrine of Superioritie

obtaining whereof, they willingly bound themselves with them : and therefore to disappoint and deceiue them when they haue receiued their money, and imployed their time and labour about their owne comoditie; it is plaine, and vnnaturall falshood: and euen contrarie to equitie and reason, whatsoeuer colour and pretence they may set vpon the matter.

Q. *What say you thirdly ?*

3. dutie be-
longing to
equall dea-
ling with
the seruant.

A. Maisters, when they commaund their seruants any thing, they are to make their whole minde and purpose fully knowne vnto them : and not to speake vnto them (either through negligence, and pride : or disdain and impatience) imperfectly, and as it were in a riddle or darke speech : whereby the seruant hanging in suspence, knoweth not what to doe, and what to auoid: according to the example of *Abraham, Gen. 24.* whose wisdom and equitie, all Maisters are to follow : for why ? it were vnreasonable, & tyrannicall, to deale hardly with seruants for not doing that

and of Subiection.

that thing which they knew not.

Fourthly, maisters are to commaund nothing that is hurtfull and dangerous either to the body or to the soule of their seruants. As for example, to lie and speake vntruthes: to picke or steale: to commit whoredome or vncleannesse: to fight desperate fraies: to murther and shed blood in the vniust & diuellish quarrell of their Maister, and such like: in which respect diuers persons are condemned, and noted with infamie in the holy Scriptures: As *Putiphers* wife alluring *Ioseph* to vncleannesse. *Ab-solom* commaunding his seruants to murther his brother *Annon*: the like is to be seen in *Saul*, 1. *Sam.* 21. In the high priest, *Act.* 24. and many other. For doubtlesse it is a most vniust and cruell thing, that whereas the maister ought to haue a speciall care of the good estate of their seruants, both in respect of their soules and bodies, to command any thing that should indanger either of both, which the Prophet *Dauid* knew right well, & there-

The duties
of Masters
toward their
Seruants.

4. Thing be-
longing to
good and e-
quall dealing
with Seruants.

M

fore

The duties
of Masters
toward their
Seruants.

5. Dutie of
the Master,
toward the
Seruant, to
the end hee
may deale e-
qually with
him.

6. Dutie be-
longing to e-
qual-dealing
with the
Seruant.

The Doctrine of Superioritie

fore would not drinke the water that
was brought to him with the daun-
ger of his seruants.

Q. What is the first dutie?

A. The master is to command those
things which the seruāt is able to be-
weeld, performe, & bring to passe: &
not the things that do exceed his a-
bilitie & strength: according to the
example of cruel *Pharaoh*, who laid
such heauy burdens, & charges vpon
his poore seruants the *Israelites*, that
they were inforced to grone and be
weary of their liues. This is to deale
worse with a reasonable creature, and
one that carrieth the Image of God:
thē a good mā will deale with a bruit
beast: For (as the holy Ghost saith)

Pro. 12. 10. A good man pitttieth his beast

Q. Now proceede?

A. Although a seruant is not vnre-
uerently, & at all times to answer his
master, admonishing and rebuking
him: yet is he in some weightie cau-
ses and respects, to giue his seruant
leauē to answer for himselfe: accor-
ding to the example of *Iob, ch. 31.* for
otherwise the most innocent should be

be

and of Superioritie.

The duties
of Maisters
toward their
Seruants.

becondemned as guiltie: which were
a most vniust and vnreasonable
thing: and therefore the seruant
must be suffered to make his iust and
lawfull defence.

Q. *What further haue you to say?*

A. Seuenthly, the Maisters are not
alwayes to weare and consume their
seruants about their owne commo-
ditie and profit: but at the last, & that
in due time, to giue the leaue to pro-
uide for themselves by some honest
& lawfull means. Which thing *Iacob*
in all reason doeth require of *Laban*,
Gen. 20. & herewithall when seruants
haue consumed their strength, & cō-
tinued many years in faithful seruice,
they are not to bee sent away with
empty hands, but the master is to re-
quite them in some sort according to
his ability. These things are cōman-
ded by the Lord, as things iust and
equall: *Deut. 15.* & in other places of
the law. How greatly, vniust & cruell
dealing with seruants, displeaseth the
Lord, we may read, *Ier. 34.*

7. Dutie be-
longing to
equal dea-
ling with the
Seruant.

Q. *What yet further?*

A. The maister is to tender & main-
taine

The duties
of Masters
toward their
Seruants.

8. Dutie of
equal dea-
ling with
the Seruant.

9. Dutie of
equall dea-
ling with
the seruant.

The doctrine of Superioritie

taine his seruant when he is sicke, and vnable to prouide for himselfe: as also to vse all good meanes for the recouerie of his health: for it were vniust to vse the health of the seruant, and then to forsake him in his sicknesse: in conscience wherof the Centurian, (as appeareth, *Mat. 8.*) resorteth to our Sauour Christ to obtaine recouerie and health for his seruant, who the lay in extremitie of sicknes. And a certaine *Philistim*, is noted of crueltie, *1. Sam. 30. 11. 12. 13.* for that he forsooke his seruant, and left him destitute of al necessaries, being now sick and vnable to attend vpon him.

Q. What say you in the last place?

A. When the seruant dieth, the master is to see him committed to the earth, by honest and comely buriall. This is a dutie, which one Christian oweth to another: and therefore is a Christian master to perform it, much more to his seruant, which hath finished his life in his seruice: of this was *Isaac* mindful, as appeareth in the buriall of *Deborah*, his wiues nurse and seruant.

Of

and of Subiection.

The duties
of Servants
to their Ma-
sters.

OF THE DVTIES of seruants towards their Maisters.

I. Dutie of
Seruants to
their Ma-
sters is loue.

Q. VVE heard before of the du-
ties of masters toward their
seruants: let vs now come

to the duties of seruants toward their ma-
sters. What is the first dutie?

A. Loue. The seruant must loue his
maister.

Q. You say well: for without this, the ser-
uant can do no dutie in the right manner,
or acceptable to God. But can the seruant
easily performe this dutie?

A. No: It is an hard matter in this cor-
ruption of mans Nature to performe
it to any man: but especially for ser-
uants toward their maisters.

It is a hard
thing for
Seruants to
loue their
Maisters.

Q. How commeth that to passe?

A. By reason of the inward pride,
whereby euery man hath a desire to
be aduanced aboue others: as also
for that by the light of nature, we all
loue libertie, and hate bondage and

The reason
of the diffi-
culty.

The duties
of Seruants
to their Ma-
sters.

The Doctrine of Superioritie

seruitude as a punishment for sinne.

*Q. By what reasons may seruants be in-
duced to loue their maisters?*

By 3. reasons
seruants may
induce their
heartes to
loue their
Masters.

1. Reason,

A. First of all, if they wil be account-
ed true Christians, & the seruants of
God, they are to loue all men in ge-
nerall: yea euen their very enemies:
therefore much more their maisters,
to whom they are neerely bound.

2.

Againe, maisters doe beare and re-
present the person of Iesus Christ,
the great maister and Lord of the
whole world: and therefore if they
loue Iesus Christ, they must needes
loue their earthly maisters.

3.

Lastly, maisters are instruments
and meanes wherby the Lord couey-
eth many graces and benefites vnto
seruants,

Q. What are those?

Seruants re-
ceiue diuers
sortes of be-
nefitcs from
their Masters

1. Sort.

2. Sorte.

A. An house, an habitation, together
with a lawful calling to attend vpon,
which is not euery mans case.

Secondly, maisters do free their ser-
uants, and defend them from ma-
ny disgraces, iniuries & oppressions,
which otherwise they should suffer at
the

and of Subiection.

The duties
of Seruants
to their
Masters.

the hands of them, who are mightier
then themselves.

Furthermore, maisters direct their
seruants in a course seruing to their
comfort and benefit: who of them-
selves, would runne hedlong into a
number of miseries & destructions.

3. Sort.

Lastly, if they be Christian masters, they haue not only a care for the out-
ward estate of their seruants, in mini-
string to them such things as are ne-
cessarie, but principally they haue
care of p eternal saluation of their souls

4. Sort.

*Q. Your reasons are effectual to perswade:
and haue preuailed with such, who were
indued with any grace of Gods spirit,
which thing they haue declared, not onely
by a tender care of the good estate of their
Masters, but also by amiable countenan-
ces, and sweet behauiour, as appeareth
by diuers in the holy scripture. But now
what is the second dutie of seruants to
their Maisters?*

2. Dutie of
Seruants to
their Mas-
ters, is reue-
rence & sub-
iection.

A. Reuerence, and Subiection.

Q. Where is that warranted & required?

A. Ephes. 6. 5. 1. Pet. 2. 18. 1. Tim. 6.

1. Tit. 2. 9. In all which places re-

The prooffe
uerence of it.

The duties
of Seruants
to their Ma-
sters.

The Doctrine of Superioritie

uerence and submission is required,
at the hands of seruants toward their
Masters.

*Q. But what should moue them to per-
forme this dutie?*

There are 3.
Reasons mo-
uing to this
dutie.

1. Reason.

A. Diuerse reasons. And first, the
Maister is aduanced and lifted vp
into an higher degree of prehemi-
uence then the seruant: and therefore
it is his dutie to stoope down to him,
as his superiour.

2. Reason.

Againe, the state and condition of
the maister is better then that of the
seruant in the outward respect: there-
fore he must honor him as his better

3. Reason.

Lastly, the master taketh his autho-
ritie ouer the seruant, from no crea-
ture in heauen or earth, but onely
from God himselfe. *Rom. 13. Pro. 8.* &
therefore the seruant cannot resist
his Maister, or cōtemne him: but he
must needes resist God, and despise
his maiestie.

The Seruant
is to reue-
rence his
Master.

1. In heart
inwardly.

2. outwardly

And that also
diuers wayes

*Q. Is the seruant onely to reuerence the
maister inwardly in his heart?*

A. No: he is to expresse it outward-
ly, and that diuers wayes.

First

and of Subiection.

First of all, in his countenance: for why? he is not to looke vpon his Maister, with a light, stubborne, proud and disdainfull countenance.

Q. Is he not to shew reuerence and subiection in his verie speech and words?

A. Yes, and that diuers waies. And first he is to yeeld to his Maister titles of reuerence, and honour, according to his place and estate. *2. King. 2. and. 5.*

Secondly, he is not to gaine-say and contend with his Maister, except it be in a matter of great importance and necessitie; and yet the same with reuerence and submission.

Thirdly, he must not answer againe, when he is admonished or rebuked. *Tit. 2. 9.* this is a signe of a rebellious heart, and an occasion of much euill. *Prou. 15. 1.*

Furthermore, he is not to speake vnreuerently or scoffingly of his gouernours behinde their backe, as is the manner of some wicked seruants.

Q. What say you lastly?

A. The

The duties
of Seruants
to their Ma-
sters.

1. In counte-
nance.

2. In Speech
and wordes.
And that 5.
wayes.

1. Way.

2.

3.

4.

The duties
of Seruants
to their Mai-
sters.

5. Way, of
shewing re-
uerence,

The doctrine of Superioritie

A. The seruant is not to murmur, grudge, or repine at his estate: namely, that he is a seruant and in subiecti- on: but willingly submit himselfe to his estate: 2. *Cor.* 7. 20. *Ephes.* 6. 7. And there is great reason therof; for if the Lord (who can as easily make a Mai- ster as a seruant) did not see it good for his owne glorie, and the benefit of the seruant, he would neuer haue called him thereunto.

Q. But is it not a great temptation for a seruant to yeeld all this that hath bin spoken of, to a crooked, churlish, and a wicked Maister?

A. It is so: but yet a seruant is to comfort and arme himselfe out of the word of God, by these considera- tions.

There are 4.
Reasons of
great force
to moue Ser-
uants to loue,
reuerence, &
obey, euen
wicked and
churlish mas-
ters.

1. Reason.

2.

First, that albeit the Maister doeth abuse his place and estate: yet it is the Lords, and from the Lord: and there- fore in yeelding seruice to an euill and cruell Maister, he doeth it to the Lord, who will shewe himselfe good and gracious vnto him.

Secondly, hereby seruants shall by
patience

and of Subiection.

The duties
of Seruants
to their Ma-

patience be conformed to Christ Ie-
sus their Lord and Maister. 2. *Pet.* 2. *Iters.*

Chap. ver. 18. 19. 20. 21.

Thirdly, they shall by their pati- 3.
ence & willing suffering, adorne and
bring credit to the Gospel. 1. *Tim.* 6.

Chap. 1. 2. ver.

Lastly, the worst estate of seruants 4.
amongst such as are reputed Christi-
ans : is better and more tollerable,
then the state of seruants amongst
many nations : where seruants haue
bin and are subiect to all manner of
disgraces, crueltie and tyrannie : as
appeareth both in the Scripture, and
in prophane Histories.

Of



The duties
of Schoole-
masters to-
ward their
Schollers.

The doctrine of Superioritie
OF THE DVITIES
of Schoole-maisters to
*their Schollers, and Schol-
lers to their Schoole-
maisters.*

Q. *R* *Emaine there yet no other du-
ties belonging to the first Com-
maundement ?*

A. Yes, and that of two other sorts,
respecting one another ; to wit, of
Schoole-maisters to their Schollers,
of Schollers to their Schoole-mai-
sters: of aged and graie-headed, to
the yonger sort : and of the yonger
sort, towards their auntients.

Q. *But doe Schoole-maisters & schol-
lers belong to this Commaundement ?*

A. I no doubt, not onely by reason
of that relation which is betweene
them, but for that the duties of them
both, are of great and profitable con-
sequent to the Church and common
wealth, as all men knowe by experi-
ence, and cannot fitly be referred
to any other commaundement but
to the first.

Q. *Then*

and of Subiection.

Q. Then let vs speake of them both a-part : and first of all, what duties are Schoole-maisters to performe to their schollers ?

A. First of all, teaching, & instructiō.
Secōdly, discipline or correction.
Thirdly, Example or cōuersation.

Q. Wherein is the Schoole-master to traine and instruct his schollers?

A. First of all and principally in diuine knowledge.

Secondly, in humane learning, or literature.

Q. What meane you by the first?

A. The knowledge and vnderstanding of the will of God contained in the holy Scriptures, cōcerning faith and saluation : the true worship of God, and all duties towards man. For the attaining whereof, he is to traine vp his scholler at fit and conuenient times, in some catechisme skilfully penned, cōprising the sum of Christian Religio. In the deliuerie whereof, he is to behaue himself with great wisdom, reuerence and holines.

Q. To what purpose is all this? doth not humane

The duties of Schoole-masters toward their Schollers.

3. Duties belong to the Schoolemaster in respect of his Schollers.

1. Instructiō;
2. Correctiō
3. Good example, or cōuersation.

Schoolemasters are to instruct their Schollers in 2. things.

1. In diuine knowledge.
2. In humane learning.

What diuine knowledge is.

And after what māner it is to be taught.

The duties
of Schoole-
masters to
their Schol-
lers.

Humane
knowledge
insufficient
without di-
uine.

Humane
learning
what it is.

And after
what māner
it is to be
taught.

1. With good
skill and vn-
derstanding.

The doctrine of Superioritie

*humane learning suffice for the adorning
and commending of a man?*

A. No: for without religiō, humane learning is a prophane thing, seruing for nothing but to puffed vp a mans heart with pride, to take away excuse from him before God, and to arme him with boldnes to oppose himselfe against the word of God, and the holy truth contained therein, as may appeare in the heretickes, Atheists, & prophane contemners of Religion in all ages.

Q. What meanes you by humane Learning?

A. Reading, Writing, Grammer, with the rest of good Artes and Sciences.

Q. In what maner is the Schoole-master to traine the child to the knowledge of these things?

A. Hereunto, are required diuers things. First of all, skill and knowledge: that is, he must know and vnderstand the things that he teacheth to another, least through ignorance he conueieth into the minde of his hearer,

and of Subiection.

The duties
of Schooles
masters to-
ward their
Schollers.

hearer, many errors and vntruthes, which will easily take impression in tender hearts, & hardly be remoued, when they attaine to further age.

The second is diligence and painfulness; which consisteth in often reading to his Scholler, often hearing and examining him; with calling ouer things before heard: and lastly, inuring him to dispute and conferre with his fellowes and equalls: by all which, memorie is confirmed, the wit sharpened, and the minde furnished with matter and knowledge fit for euery purpose. Without this, a long time is spent, and litle or no fruit doth ensue, although the scholler be of a good capacitie.

2. With diligence and painfulness.

Thirdly, he must vse all allurements to draw his schollers to hearken vnto him, and to loue learning; as gentlenesse, mildenesse, patience, commendation of Learning, with gifts and rewards vpon occasion. And on the contrarie part, he is to auoide hastines, and boisterousnes of affections;

3. With all good allurements & incouragement to his Schollers,

The duties
of Schoole-
masters to-
ward their
Schollers.

The doctrine of Superioritie

affections; a sharpe & seuer countenance, with impatience, & such like. All which serue to harden the heart of the scholler, to cause him to hate and flie learning: to dull and astonish his wit, so that either he cannot conceiue and vnderstand that which is deliuered; or is made vnable to repeate that againe, which was before conceiued. All which is plaine by common experience.

4. With discretion,

The fourth thing is discretion: which consisteth in discerning and considering the nature and disposition of the scholler, together with his wit and capacitie, to the end that he may rightly and skilfully let loose or hold in the raines of his gouernmēt; as also measure and proportion the precepts which he giueth; to the end that he neither oppresseth his wit and capacitie with too much, or suffereth them to languish and impaire with too litle. This was wisely considered of the very heathen, as may appeare in their books of the trayning vp of youth.

2. But

and of Subiection.

Q. But what say you of the second generall thing required of a Schoolmaster, namely, Discipline, and Correction?

A. I say, it is most necessaric to be v-
fed, for without this, the scholler will
contemne the maister, cast off all care
of learning, and corrup his heart
with all manner of vices; insomuch
that he will proue, not onely void of
learning, & all comendable vertues,
but a monster in life & conuersation.

Q. But how is he to use Discipline, and Correction?

A. First of all, he is not so much to
correct him for learning, and want
of wit and capacitie, or any naturall
defect, as for euill manners, (stubbor-
nes, idlenes, negligence, & such like.

Againe, in correction, he is to re-
spect the qualitie of the offence,
namely, how great or how small, for
both are not to bee corrected with
like measure: but the great is to bee
corrected with great, the small with
a smaller kind of punishment.

*Q. It may be gathered out of your words,
that a scholler is to be brought up, not only*

The duties
of Schoole-
masters to-
ward their
Schollers.

1. Dutie of
the Schoole-
master to-
ward his
Scholler, is
due Corre-
ction.

2. Things re-
quired to the
right vie of
the Schoole-
masters cor-
rection.

I.
2.

The duties
of Schoole-
masters to-
ward their
Schollers:

The doctrine of Superioritie

in learning, but in good manners?

A. There is no doubt of that, for without good manners, learning, and wit (be they neuer so excellent) are not onely disgraced and deformed, but vtterly fruitelesse, and like a ring of gold (as the Prophet in another sense speaketh) in a swines snout.

Q. For the furtherance whereof, how is the Schoole-maister to beaue himselfe, which is the third generall thing you spake of?

3. Dutie of the Schoole-maister toward his Scholler, is good example of life, & cōuersation: The reason of it.

A 4. dutie of the Schoole-maister, is to pray often, both with and for his Schollers.

A. He is to walke before the eyes of his scholler, in a wise, holy, sober and comely behauiour. The reason whereof is, for that the schollers are readie to follow the example of their Maisters in all things, whether good or euill: as we may see in the schollers of Plato, Aristotle, Pythagoras, and such like.

Q. Is not the Schoole-maister to pray often with, and for his schollers?

A. Yes, for without that, smal or no successe is to be looked for.

Of

and of Subiection.

OF THE DVITIES of Schollers to their Schoole-maisters and Teachers.

The duties
of Schollers
to their
Schoolema-
sters.

Q. *H*aving spoken of the duties of
Schoole-maisters, equitie and
order doth require to speake of
the things that Schollers ought to per-
forme: what say you to that?

A. The things which they are to performe are diuerse.

The first concerneth themselves.

The second, hath respect to their
Maisters.

The third containeth their beha-
uiour to all men in generall.

Q. *What say you of the first, which con-
cerne themselves?*

A. That which they are to performe
in regard of themselves, and their
owne good, is two-fold.

For first of all, they are to giue dili-
gent care, attention, & heedfulness to
that which is taught and deliuered.

Secondly, they are to labour, that

N 2

they

3. Sortes of
duties to be
performed
of Schollers
to their
Schoolema-
sters.

1. Sort, of the
which there
are 2.

1.

2.

The duties
of Schollers
to their
Schoolema-
sters.

The Reason
of the first
duty.

The Doctrine of Superioritie

they may profit therein.

Q. Why is the first required?

A. Because that without diligent hearing and attention, teaching and instruction, be it neuer so plaine, wholesome, & excellent, it is in vaine: like as if a man should sing vnto a deafe eare; for hearing: oth naturally and in order, before vnderstanding, wherevpon Schollers in all languages are termed by the name of hearers.

Q. But how shall Schollers profite and increase by that which they heare?

How the 2.
duty is to be
performed
that the Scol-
ler may pro-
fit.

Things to
be auoyded
which hin-
der profit

Things to
be practised,
for the profit
of the Schol-
ler.

A. They are to auoid some things, and performe some other.

Q. What are the things they are to auoid?

A. Idlenesse, excessiue eating, drinking, sleeping, recreations, the companie of idle & vaine persons, amorous, and such like. By all which meanes a man doth fruitlessly mispend his time: blunt and dul his wits, and weaken his memorie.

Q. What is he to performe?

A. To call to mind things heard; of-
ten and seriously to meditate therof,
conferre

and of Subiection.

conferre thereof with others, and be
readie to teach them the things hee
himselfe hath learned.

The duties
of Schollers
to their
Schoolma-
sters.

*Q What say you of his dutie towards his
Master?*

2. Sort of du-
ties. Of the
which, these
are 3.

A. His dutie containeth three
things.

For first of all, hee is to loue his
Master, as an other parent, yea and
in some respects more then his na-
turall Parent.

1. Loue.

Secondly, hee is to reuerence, and
honour him

2. Reuerence

First of all, in his heart and affec-
tions.

1. In heart.

Secondly, in his speech, both in
the presence, and absence of his
Master.

2. In speech,
present, or
absent.

Thirdly, in outward gesture and
behaviour.

3. In gesture

By all which outward effects, is
laid open the inward reuerence and
honour of the heart.

Q. What is the third dutie?

A. Thankfulness, which containeth
all meanes which serue to requite
the loue, care, labour, and trauaile

3. Dutie is
Thankful-
nes.

of Schollers,
to their
Schoole-
maisters.

The doctrine of Superioritie

of his Maister, with all fruits and benefites ensuing thereof: in which regard manie are renowned & commended, euen in prophane Hystories, as *Alexander* the great, to *Aristotle* his Maister.

Unthankful-
nes is a great
sin in Schol-
lers, & high-
ly displea-
sing to God.

Contrariwise, all such haue beene condemned as vnnaturall monsters, which haue shewed themselues vnthankfull or vnkinde towards their Schoole-maisters, & Fathers in learning: as that Mōster of Nature *Nero*, towards his Maister *Seneca*: So certain yong Schollers (as appeareth in *Prudentius*) who with their stiles and pen-kniues bereaued their Christian maister of his life; vpo all which hellish Vipers, afterward came the horrible vengeance and iudgementes of God. And not without cause, seeing they did in a hellish manner violate and transgresse this fift commandement.

Sort of the
duties of
Schollers.

Q. Say somewhat of the third and last thing, namely the behauiour of Schollers before all men in generall.

A. As their bringing vp is more excellent

cellent then others, so are they to excell others in behauiour.

Q How to excell?

A. In Religion, courtesie, humilitie, humanitie, comelines, and order in eating and drinking, talking, recreations, entertainments, salutations, & such like. According to the rules and precepts which they haue learned, not only out of the Scripture & word of God, but out of the writings of ciuill & political men. And therefore in this respect, are condemned al which professing learning, are yet in their maners & behauior proud, prophane noisome, inciuil, & vncomly, wherby they are so farre off from adorning, & comending good learning, y^e they doe most notably deface it, & coole the affections of many towards it.

They are to excell others that want good education, in their whole carriage, and behauiour of themselues toward all men.

OF THE DVTIES OF the elder and yonger sort.

QVV *E are now come to the other sorts, whereof we spake before: and first of all, we are to begin with*

the elder sort, what say you of them?
 The things to be considered concerning the elder persons.
 1. The virtues where-
 in they are to be indued
 2. The duties which they are to performe toward the younger in years
 The virtues which ought to be in the Elder are manie, as the Apostle setteth them downe
 Tit. chap. 2.
 vers. 1. 2. 3.
 The duties of the Elder,
 Tit. 2.

the elder sort, what say you of them?

A. For the better handling of that which concerneth them, we are to consider what vertues and properties are required in their persons.

Secondly, what they are to performe, being thus qualified to the younger sort.

Q. What are the vertues or properties required in the persons of ancient men and women?

A. The most of them are set downe in the first, second, & third verses of the 2. chap. of the Epist. to Titus. The words are these. *But speake thou the things which become wholesome doctrine.*

That the elder men be warchfull, grave, temperate, sound in the faith, in love, and in patience.

The elder women likewise, that they be in such behaviour as becommeth holinesse, not false accusers, nor subiect to much wine, but teachers of honest things.

Q. What duties are ancient men to performe?

A. They are to instruct & informe yong men in the knowledge of God; and

and of his most holy will.

Again, they are to exhort and encourage them to all good and vertuous duties to God and man.

Besides this, they are to dissuade them from euill, and to censure them when they swarue from a right course.

And in conclusion they are to expresse all good vertues which they haue learned, either by the word of God, or their owne experience in their liues and conuersation.

Q. What will follow of all this?

A. Great fruit and benefit to the younger sort: and their graie haire shalbe a crowne of glorie to themselves.

The fruit following both
yonges and
dues of the
Elder sort.

OF THE DVTIES

*of the younger sort vnto
their Elders.*

Q. L *Et vs proceade vnto the duties
of the younger sort vnto their
Elders?*

The duties
of the yon-
ger to the
Elder, are of

A. Those 2. sortes,

The duties
of the yon-
ger to the
Elder.

1. Sorte.

1. Loue.

2. Reuerence.

Of this there

are 3. Rea-

sons,

1.

2.

3. Reason,

why the yon-
ger should re-
uerence their
Elders.

1. Sort of the

duties of the

younger to

the Elder.

They are 3.

1.

The duties of Superiortie

A. Those duties doe consist first of
all in the inward affection.

Secondly, in outward behauiour.

Q. What meane you by the first?

A. That yong men and women,
should in their hearts and affections,
loue, honour and reuerence their el-
ders. And there is great reason there-
of.

For first of all they doe represent
part of the image of God, to wit, con-
tinuance of daies and eternitie.

Againe, by reason of long life,
they are furnished with wisdom, &
knowledge, vertue & graces, farre a-
boue the yonger sort, who cannot at-
taine therunto for want of long con-
tinuance in this life.

Lastly, God hath appointed them,
to be as Fathers & Mothers in care,
in loue, and in tendernes toward the
yonger sort, which cannot well pro-
uide for themselues.

Q. What outward duties doe you re-
quire?

A. Diuers. First of all, they are to
heare with attention and reuerence,
the

and of Subiection.

The duties
of the you-
ger to the
Elder.

2.

3.
* An example
whereof we
may see euē
amongst the
Heathen: for
whē the La-
cedemonians
being presēt
at a solemne
shewe, vpon
the Theatre
at Athens, an
olde man be-
ing neere to
them, they all
stoode vp in
token of re-
uerēce; and
one of their
cōpany yeel-
ding his seat
to him, him-
selfe stāding
as by him.

the counsell and instruction, which
vpon occasion they shall deliuer to
them: & therefore they are not bold-
ly to speake in their presence, much
lesse to vsurpe the first place of speech.
A worthie example thereof we haue
in *Elihu. Job. 32. 11. 12.*

Secondly, they are not to con-
temne or deride the persons of the
aged, least that the hoate vengeance
of God fall vpon them, as it did vpon
the euill brought vp children of *Re-
thel*, that mocked the Prophet *Eli-
sha*, in regard of one effect or proper-
tie of olde age, namely baldnesse. 2.
King. 2. 23. 24.

Thirdly, instead hereof, they are
to yeeld vnto their auncients all out-
ward signes & tokens of * reuerence
and honour: as vncouering their
heades, bending their knee, and such
like, according to the manner of the
countrie where they liue: according

Whereby they did correct the vnreuerent behauiour of the
Athenians towards the Aged: one of them saying, that the
Athenians may knowe what is fit to be done, but that they
will not doe it. *Cicer. in Lib. de Senect.*

as the Lord hath commanded, *Leuit.*
19. 32. *Then shalt rise up before the hoar-*
head, and honour the person of the old
man, and dread thy God: I am the Lord.

Q. What if so be the younger sort, are
driven to admonish or rebuke the Elder
sort?

A. They are to performe that du-
tie in a most louing and reuerent
manner, as appeareth, *1. Tim. 5. 1.*

Rebuke not an Elder, but exhort him
as a Father, and the younger men as bre-
thren.

The Elder women as Mothers, the
younger as sisters, with all purenes.

Lastly, as old persons haue bin
comforters & supporters of the yon-
ger sort, in the weaknes and infirmi-
tie of their infancie and childhood:
so are they to helpe and relieue the
weake and decrepit old age of their
auncients.

Q. What say you of that time when as
youth for the most part doe contemne and
make light account of old age?

A. I say, first of all, that is a signe
of a notable confusion, which com-
monly

holy springeth out of euill and vni
godly education.

Secondly, that it doth foretell
some notable Iudgement of
God to come vpon that
land, where this euill
is practised.

FINIS.

